



The tribals of the Rewa valley are fighting to preserve their ecosystem from destruction by our flawed development policies....



And here, Global Ecoforum, an international pressure group states: the movement in the Rewa valley has significance for the entire planet and its viewpoint should be heard..



I see their point, but one has to weigh the pros and cons of the situation. On the one hand ...



according to these official figures, about a hundred thousand people will lose their lands and homes due to submergence in the reservoir created by the dam....



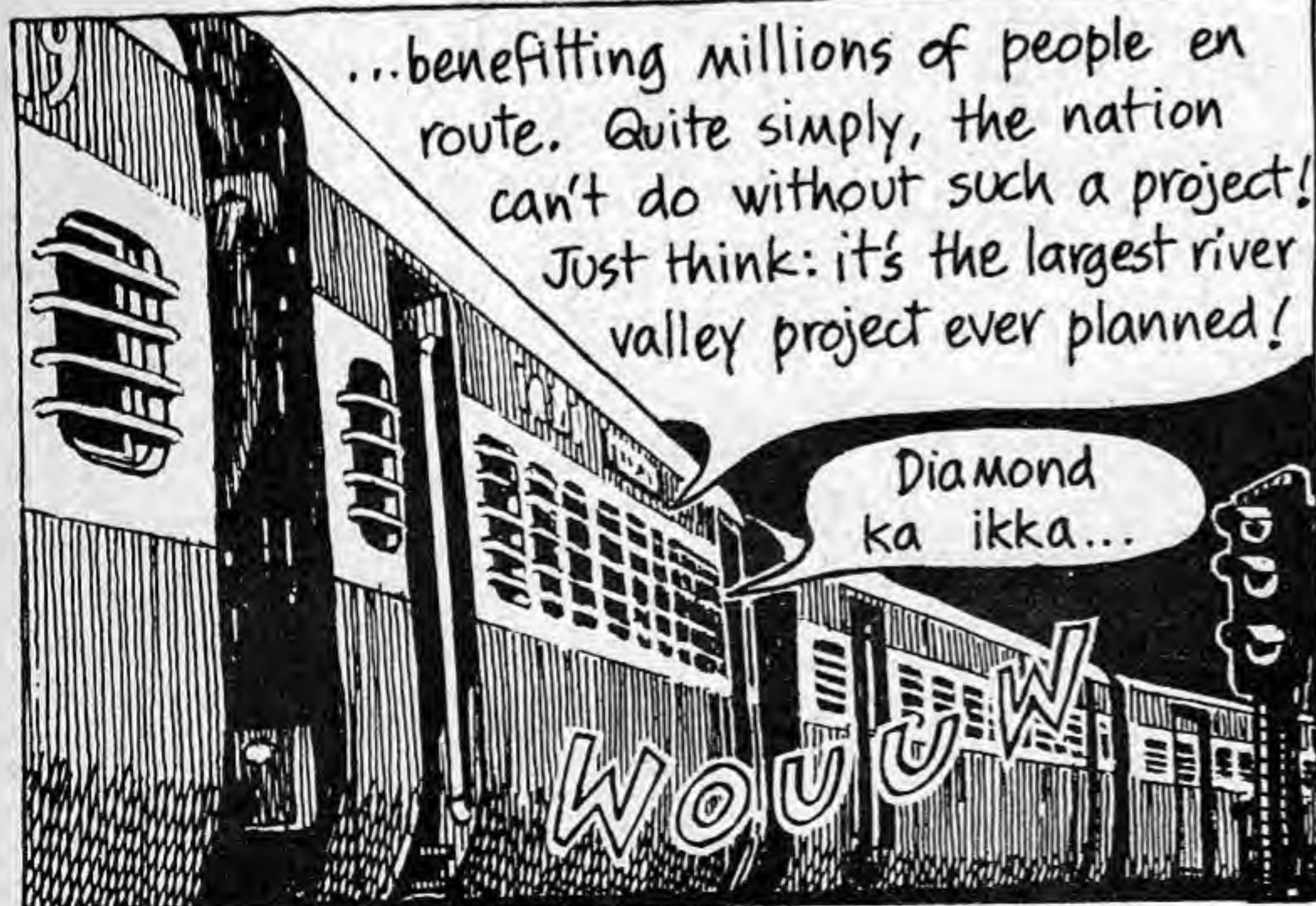
Around 375 square kilometres of forest and farmland will go under water... Even if you add another lakh of people to be displaced by the irrigation canal network, it's still nothing compared to the benefits the project will bring



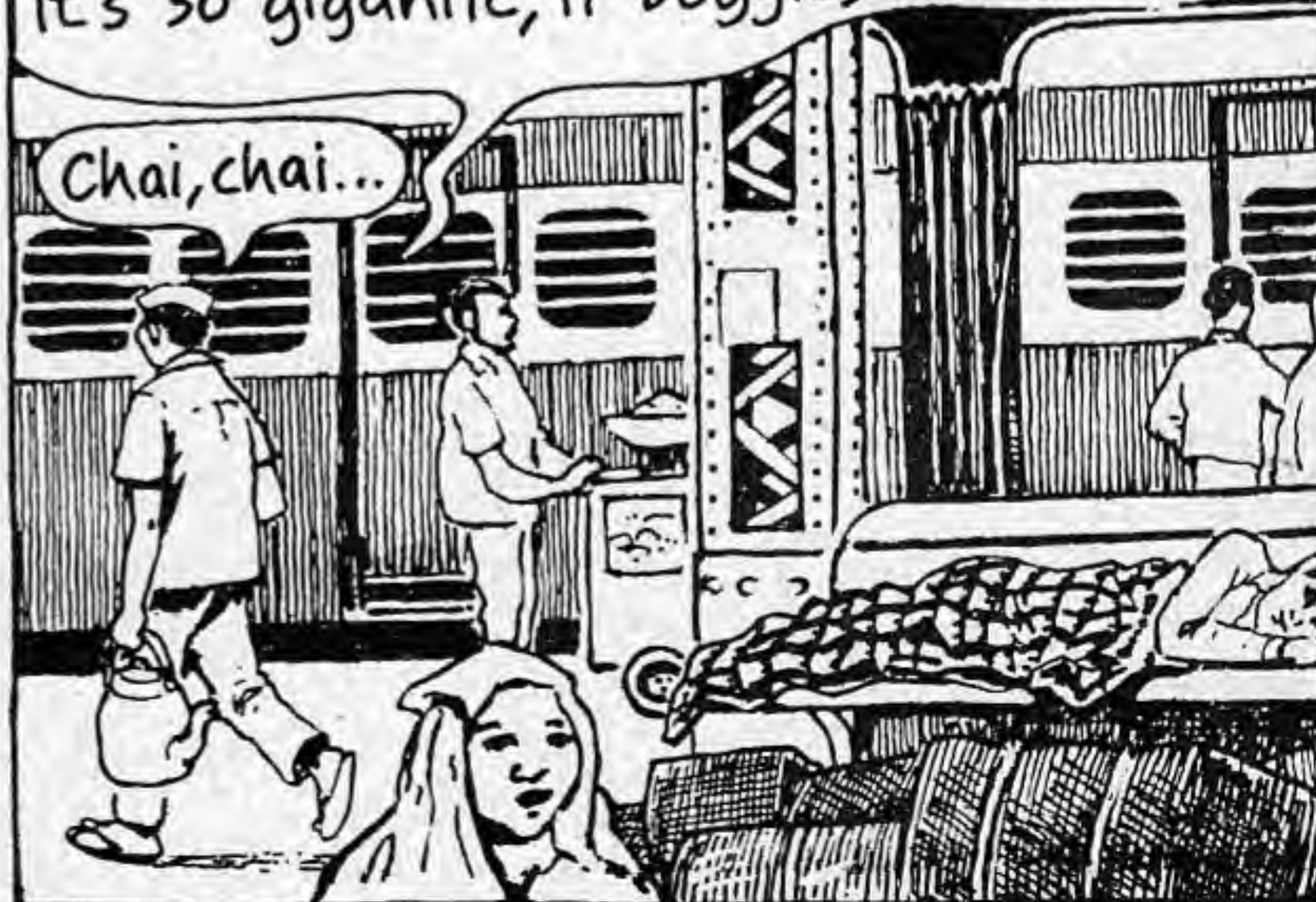
This dam will generate 1450 megawatts of power, the canals will carry irrigation and drinking water to drought-prone areas....



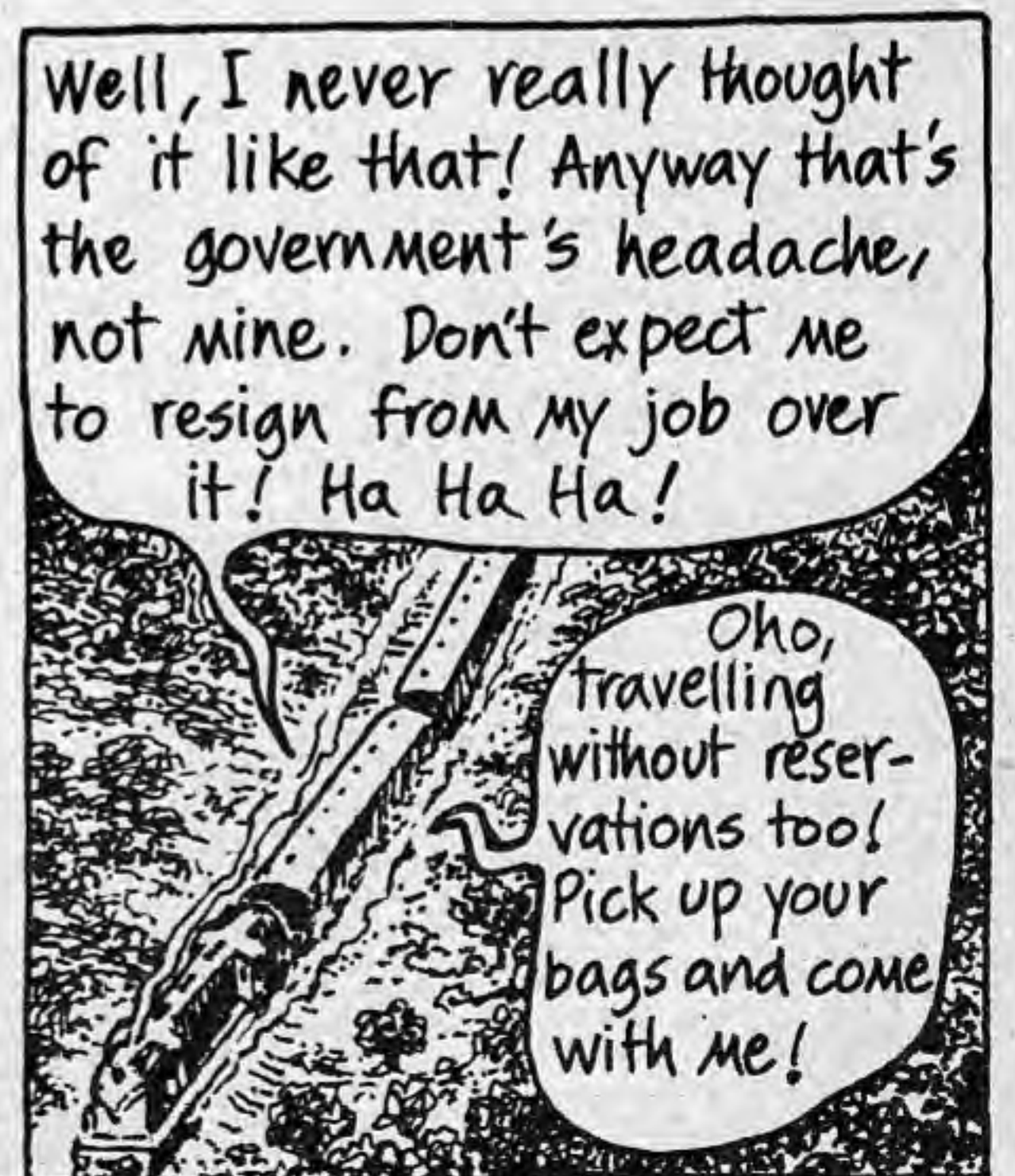
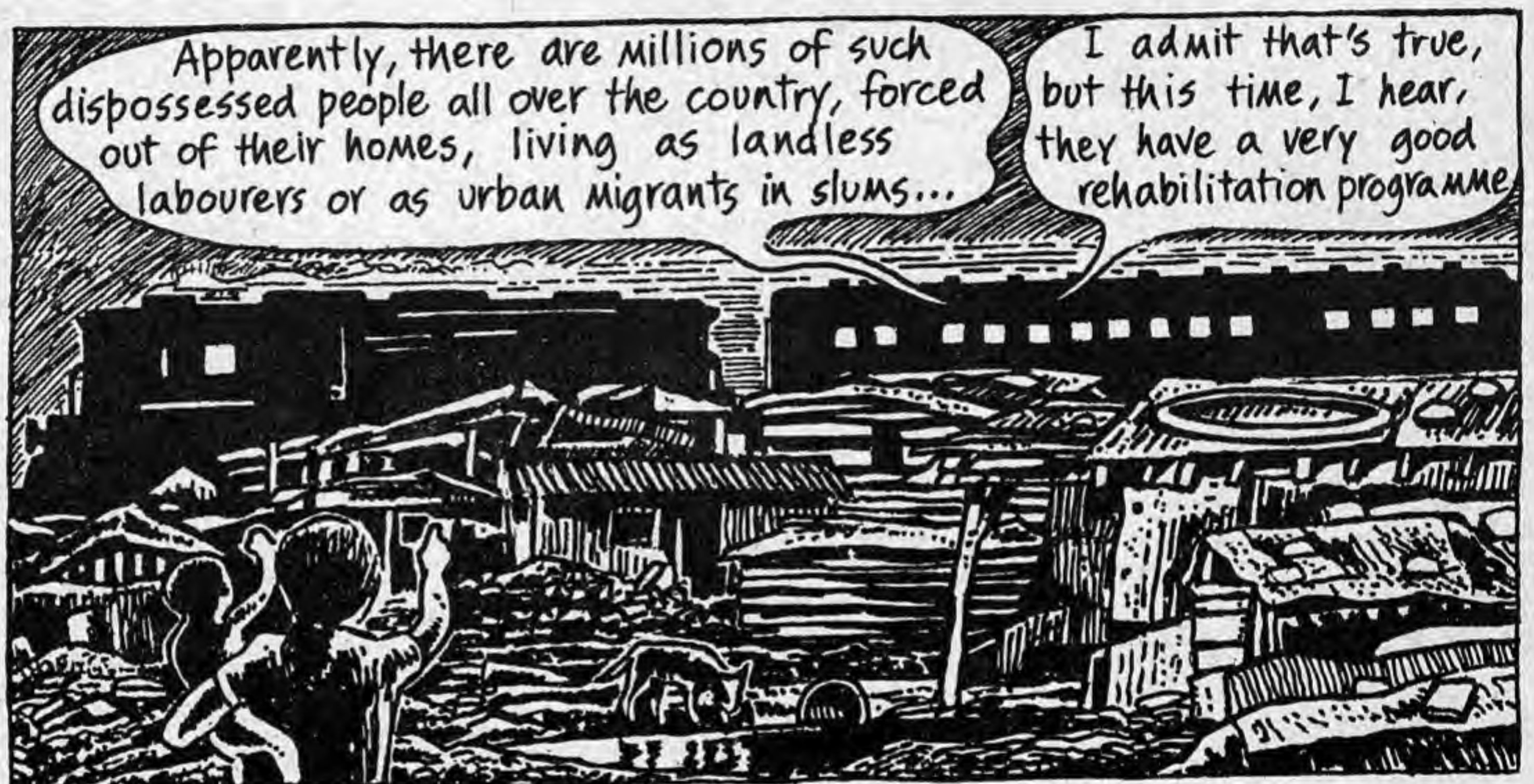
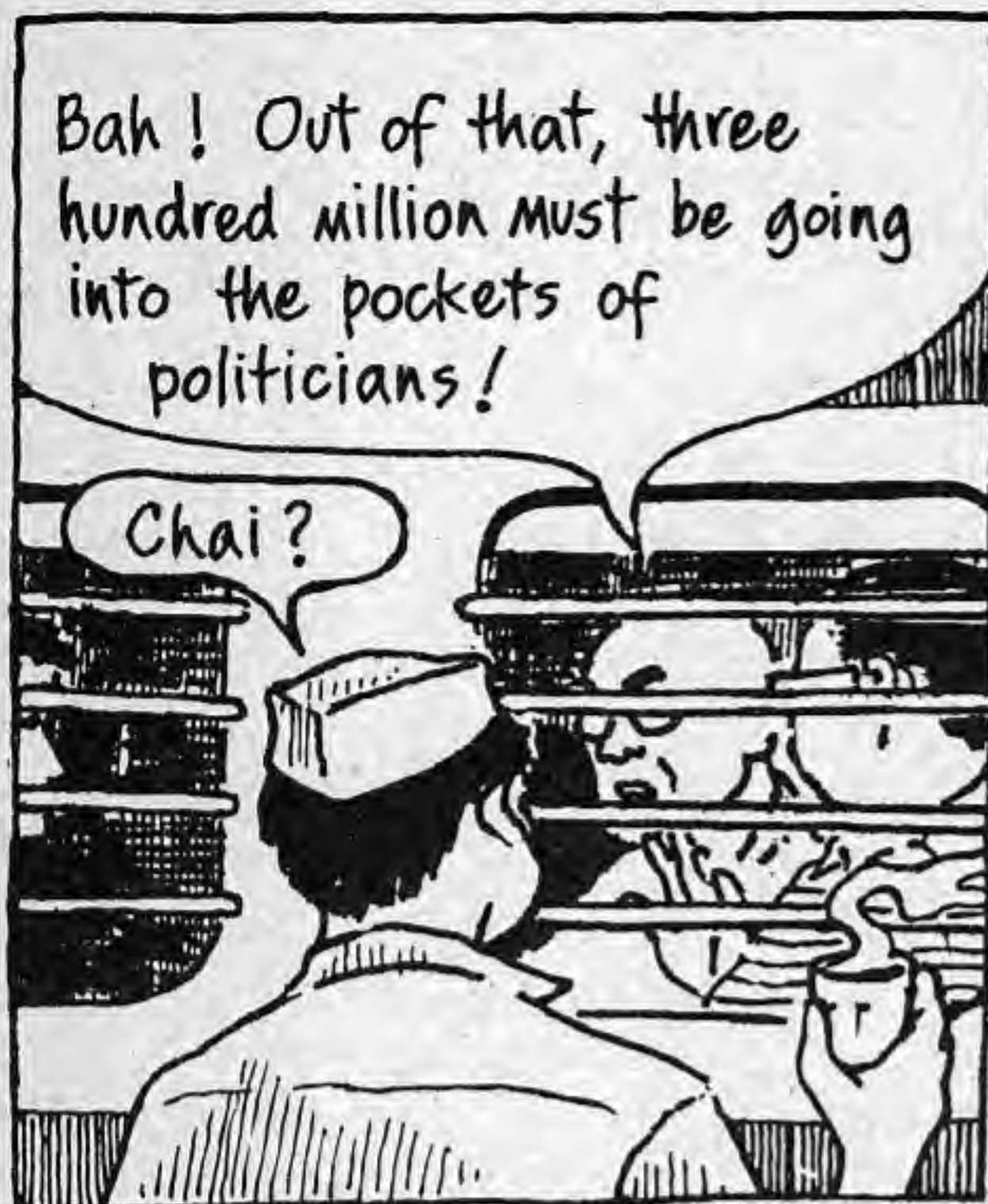
...benefitting millions of people en route. Quite simply, the nation can't do without such a project! Just think: it's the largest river valley project ever planned!



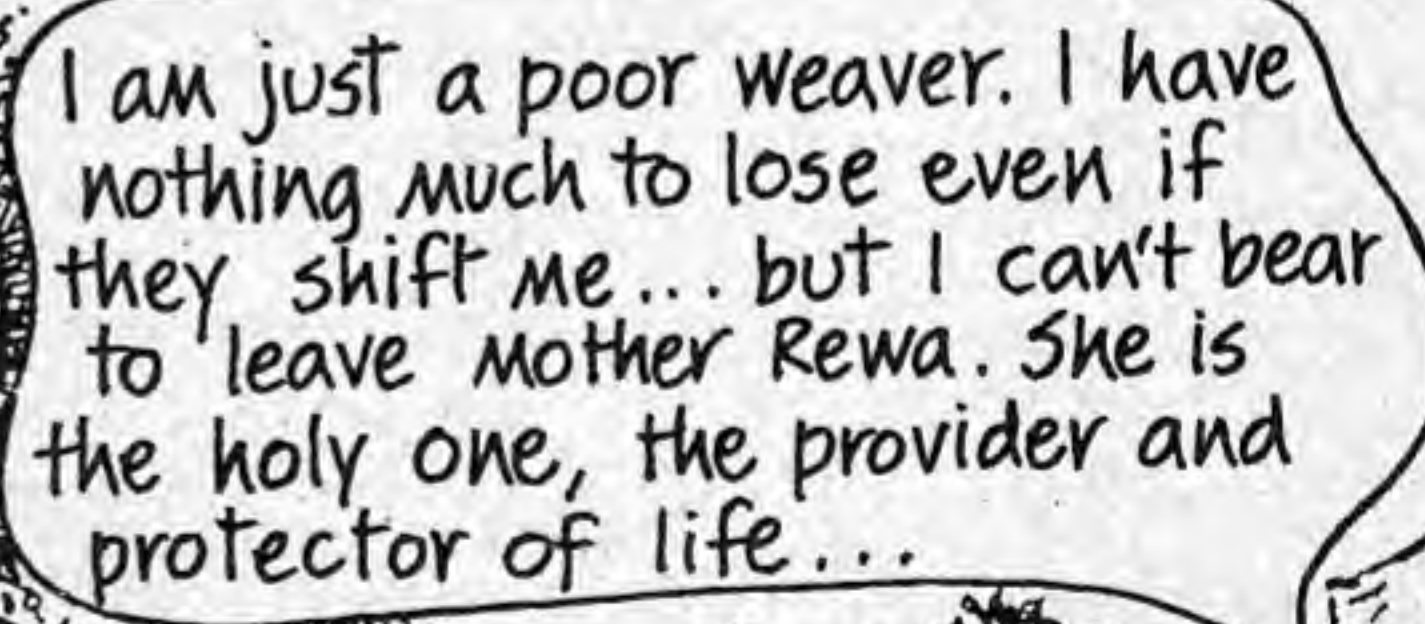
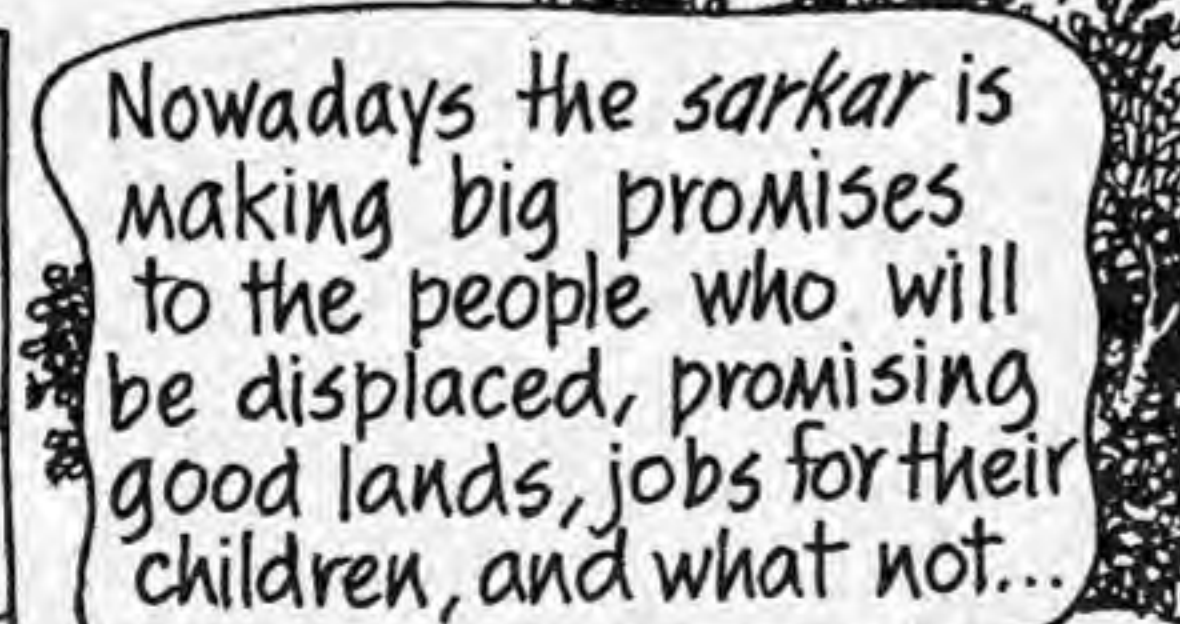
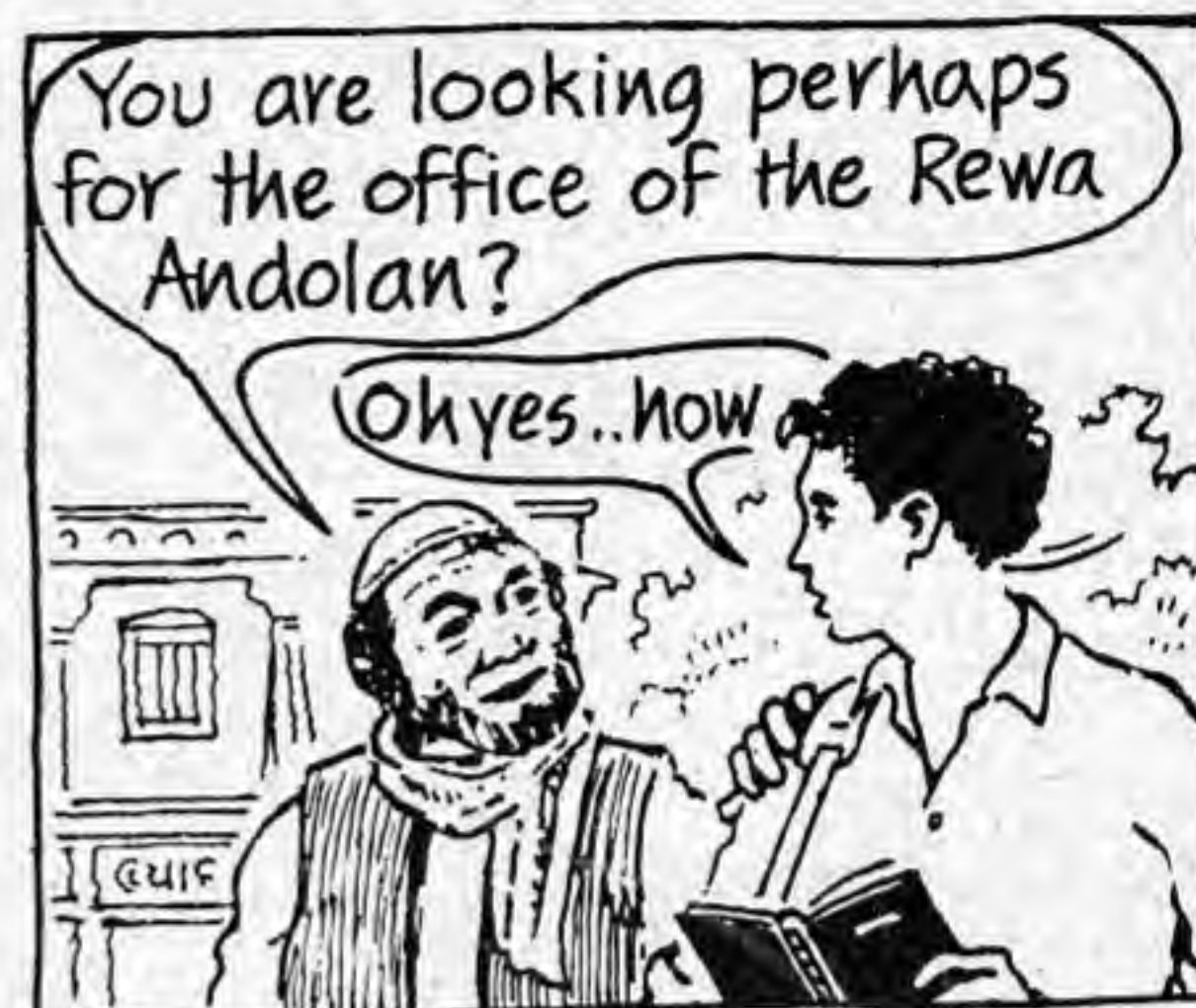
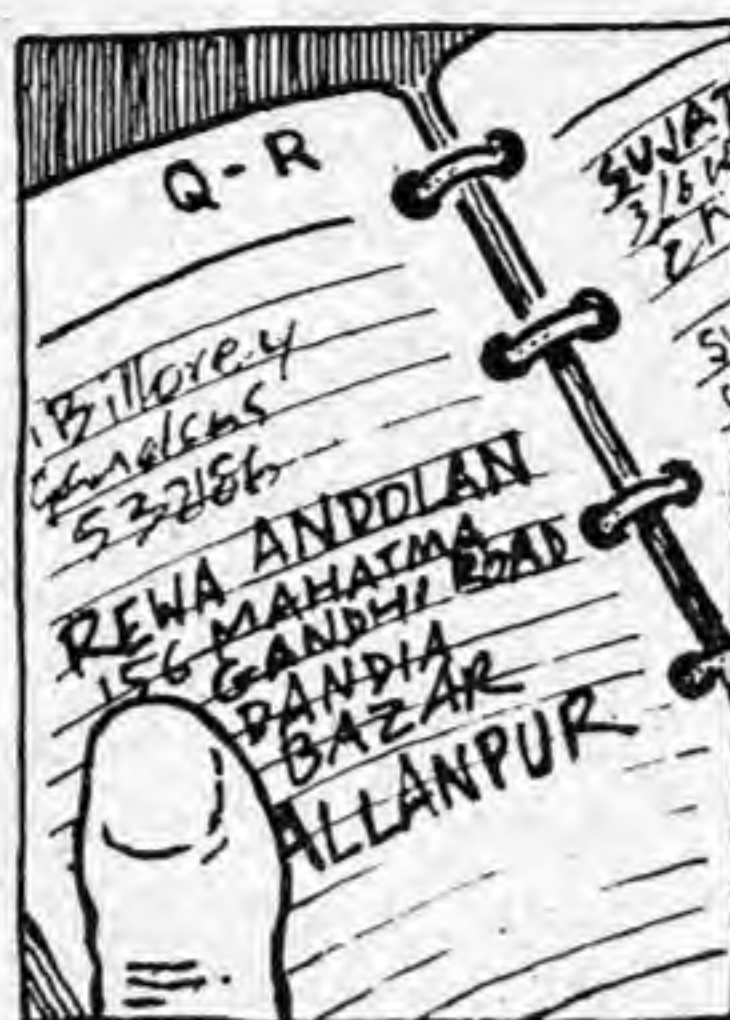
The government is taking international aid to the tune of \$600 million for it! It's so gigantic, it boggles the mind!



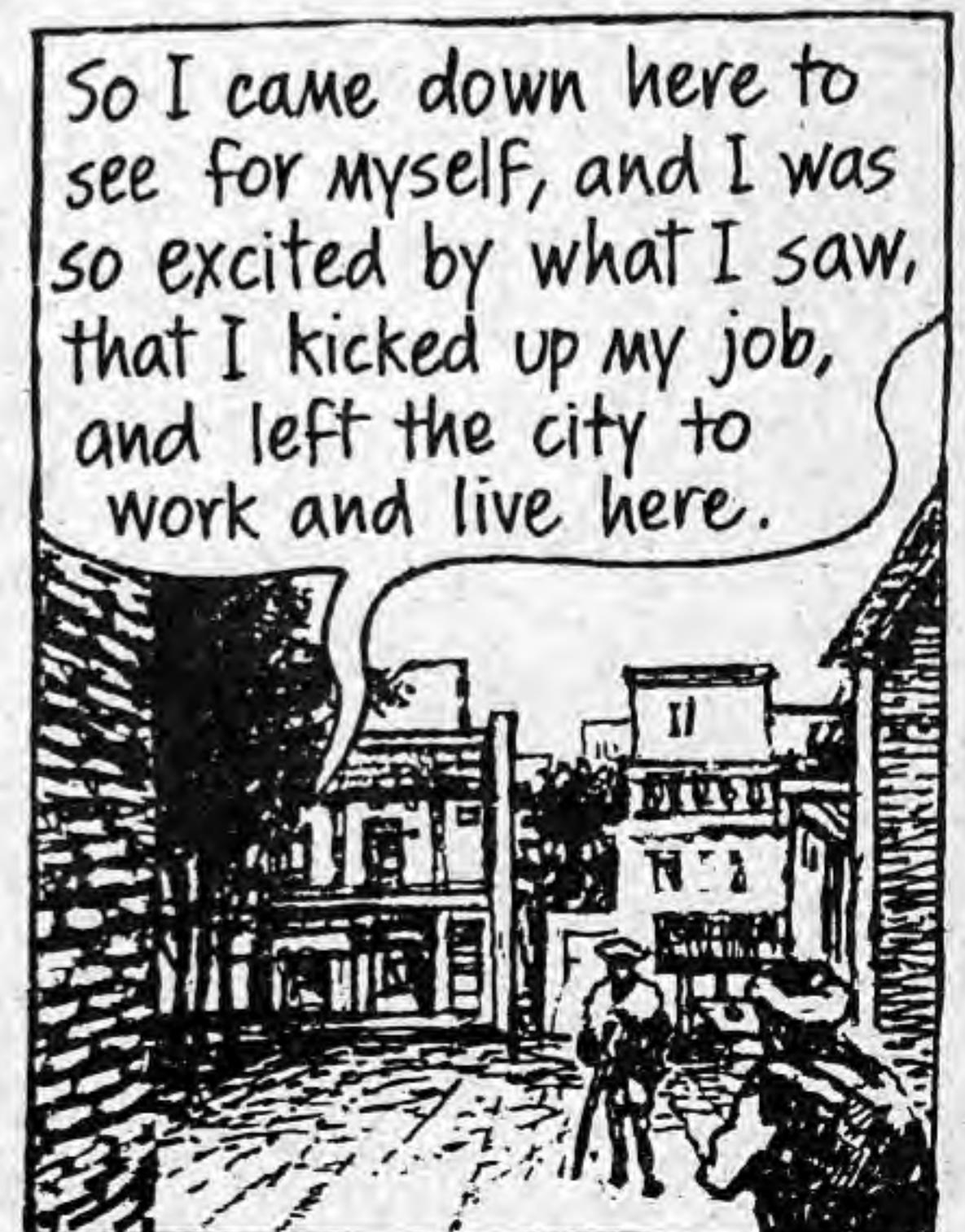
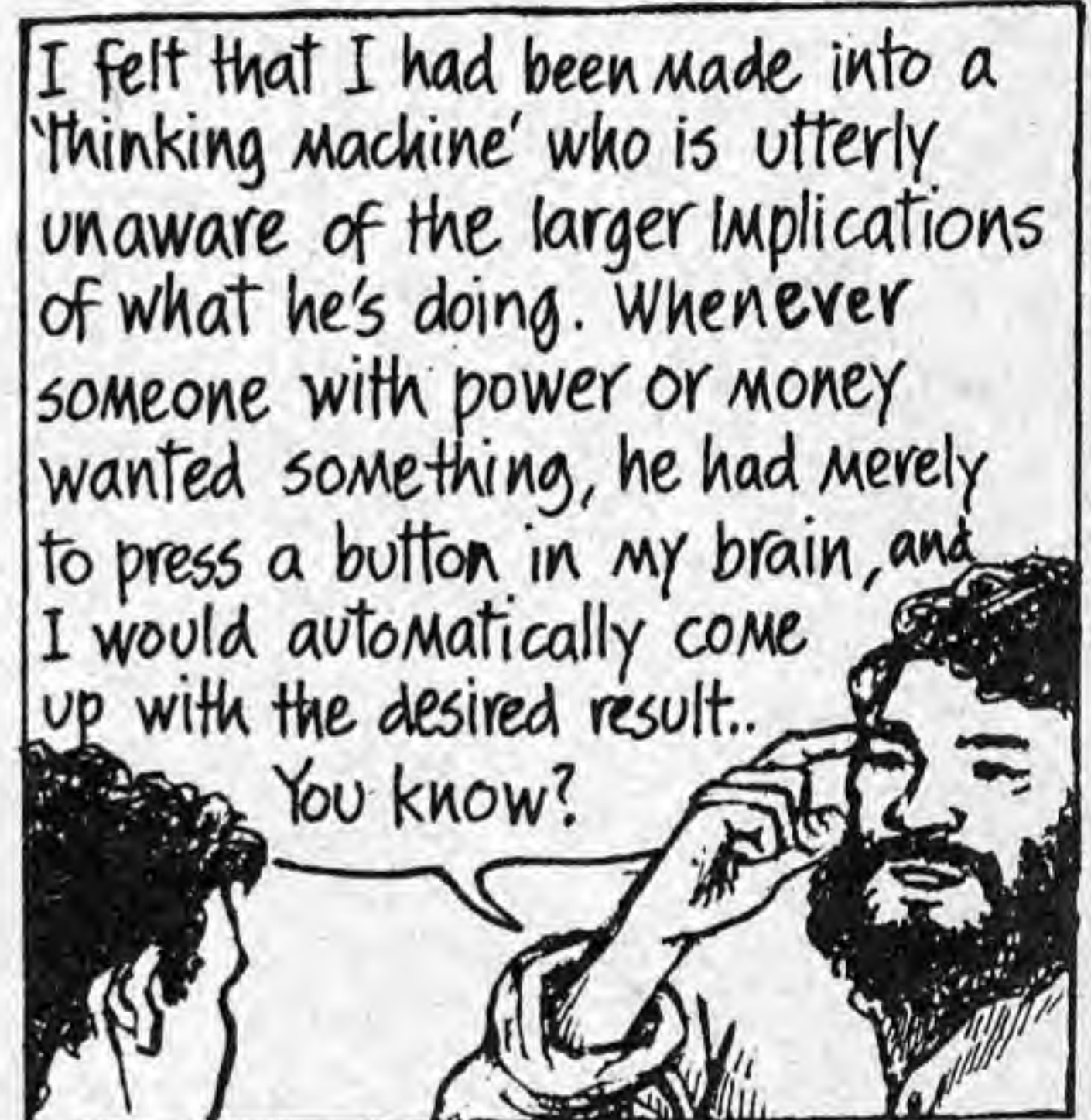
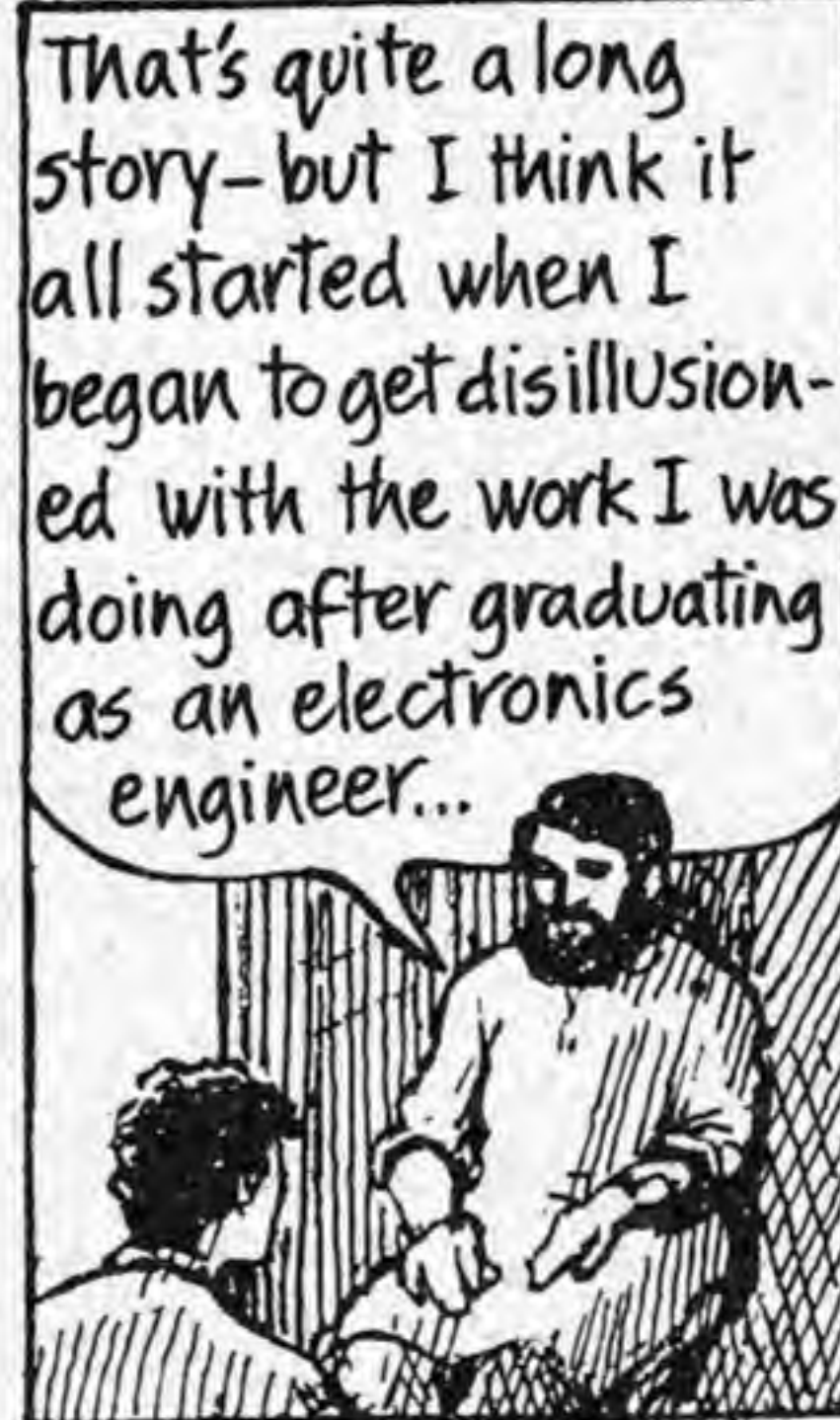
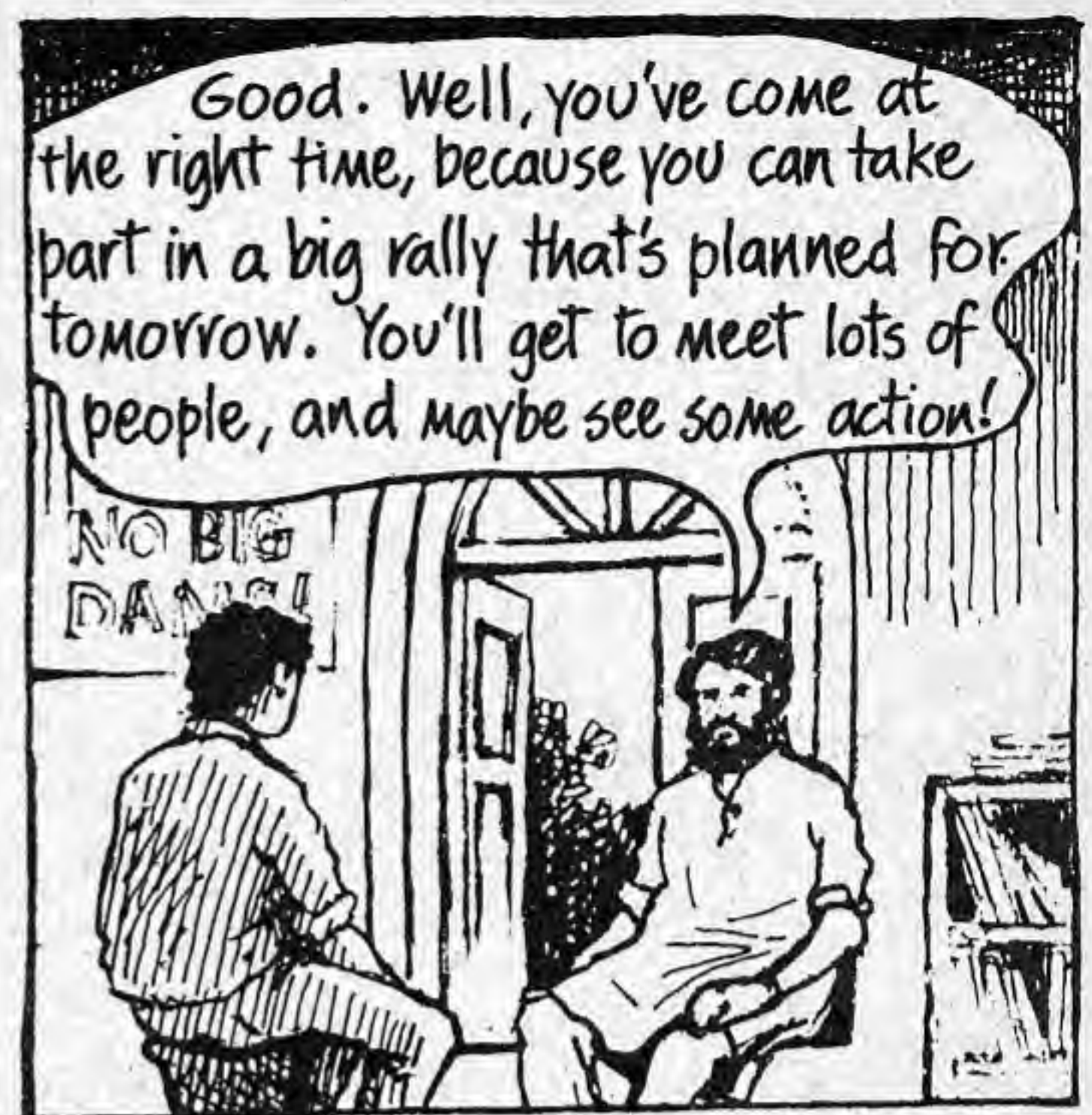
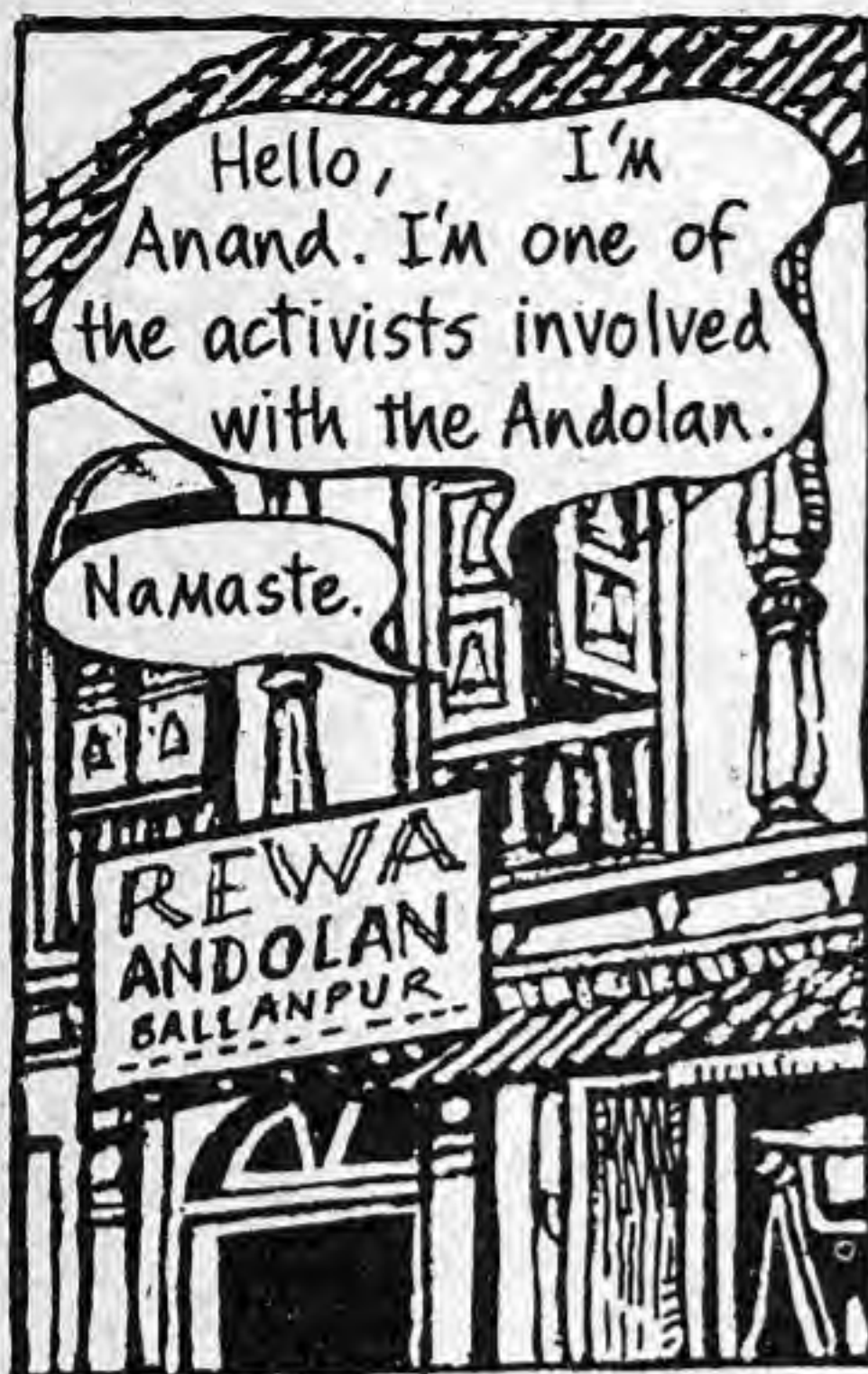














# THE CHILDREN OF REWA

As soon as he read Malgu's letter, Relukabadi picked up his axe, chisel and a *matta* with water, and took to the stony path. Two daughters had Relu - Revli and Devli by name. When he set out for the big mountains, they followed. 'Daughters, you must not come! I go to the big mountains!' They did not listen. Kept going after him.



Relukabadi went to Vije mountain. Looked all over Vije mountain, but didn't find wood...



Dulye mountain, Andaryo mountain, Neelye mountain, Bhuryo mountain, Janjryo mountain, Haadyo maal, Dulye maal - all mountains he roamed, but did not find wood.

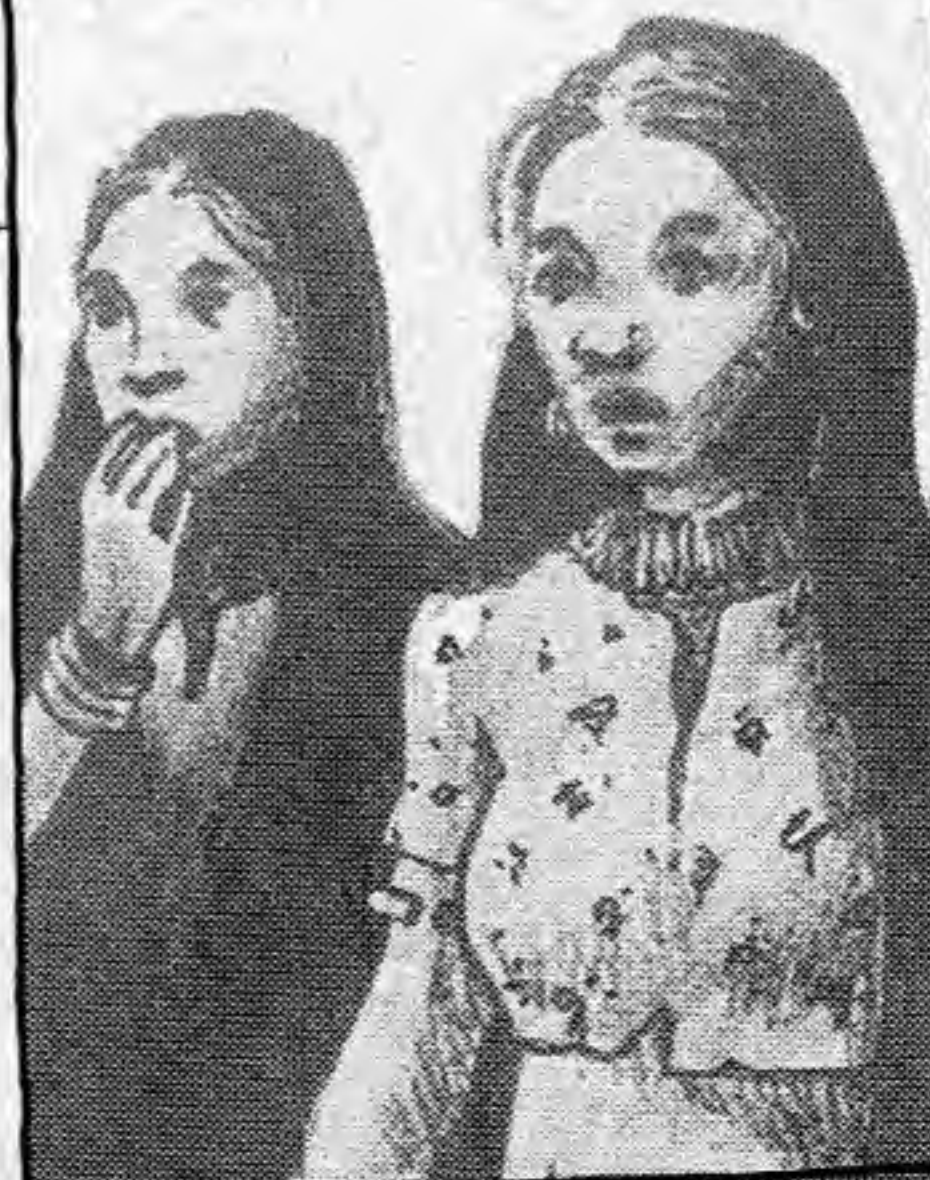


Hungry and thirsty, Relukabadi took the cloth off his head and spread it on the ground.

तारी  
माड़ी सुदो!



He started to cry.

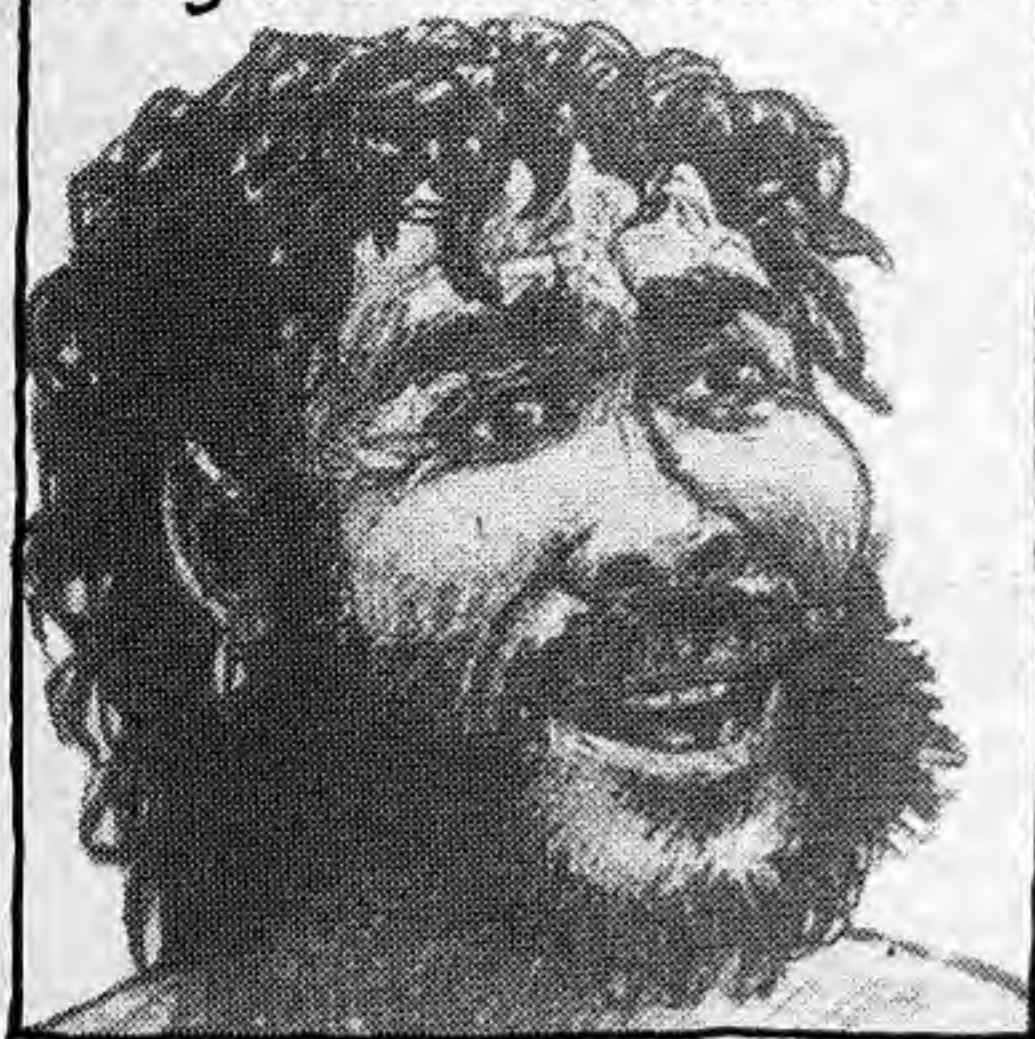


But then he thought. Picked up some leaves of *palash* and started praying...





Prayed and sat. Looked up and saw a tall teak tree! Relukabadi laughed and smiled.



Picked up the axe,  
And danced four times.



One blow of the axe to the tree, and a stream of blood gushed out. Hit another blow and...



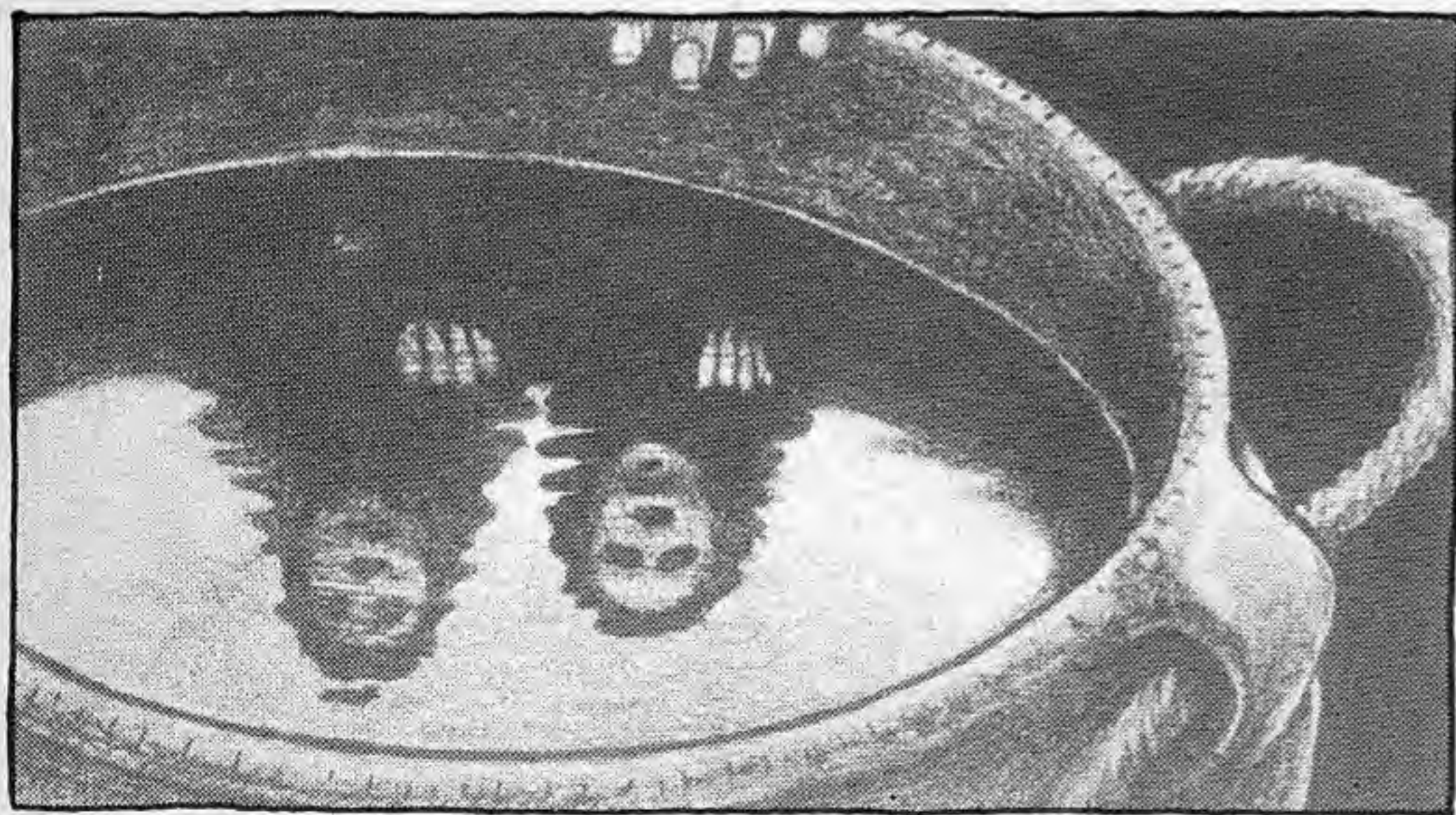
water flowed out. Hit another blow and milk poured out. A final blow, the tree turned black.



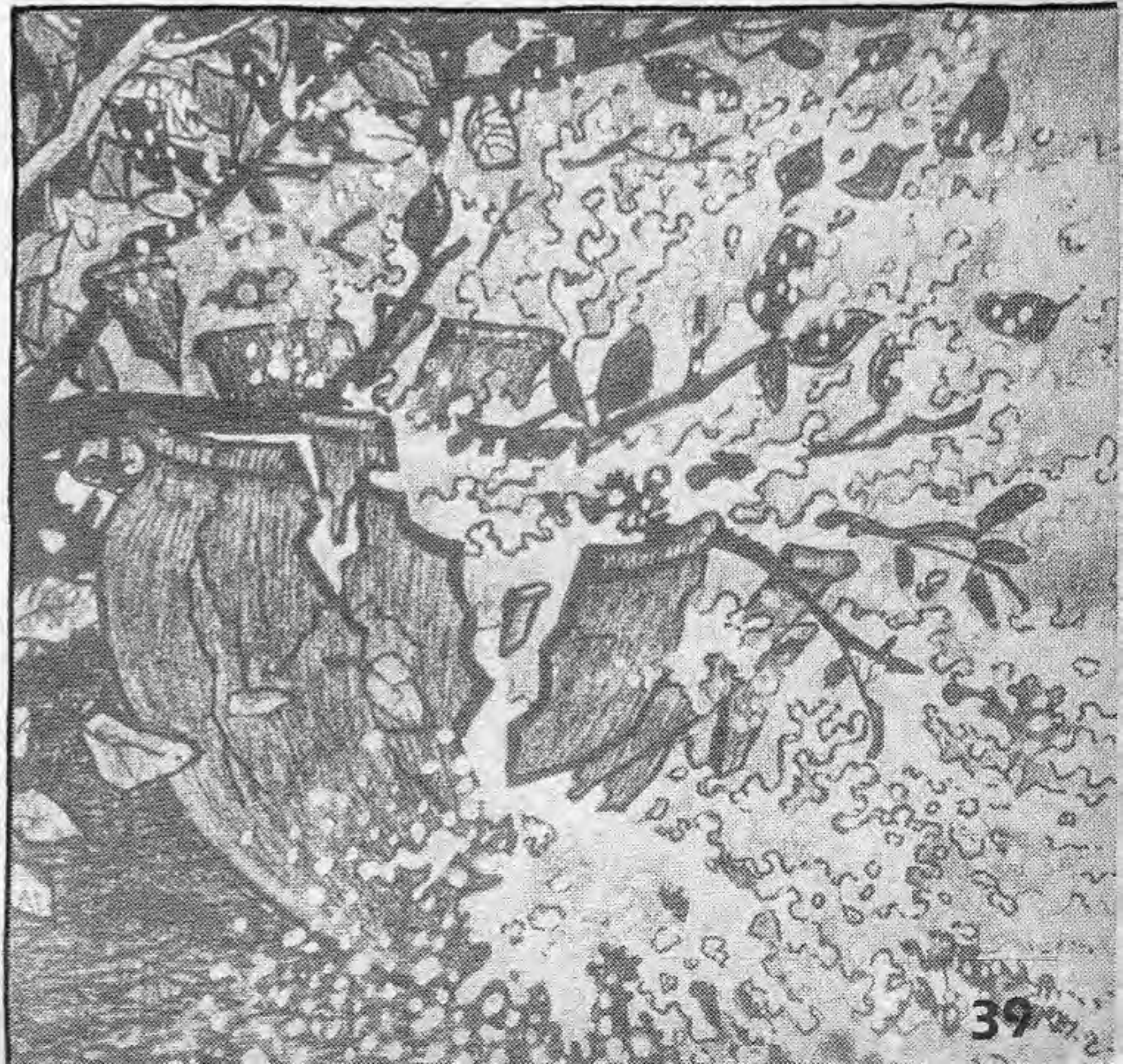
Relukabadi raised his head to see where the tree would fall.



THOK THOK THOK THOK THOK



When Relukabadi looked up at the tree, his daughters went and hid behind his *matla*. The tree fell on it, and the *matla* broke...



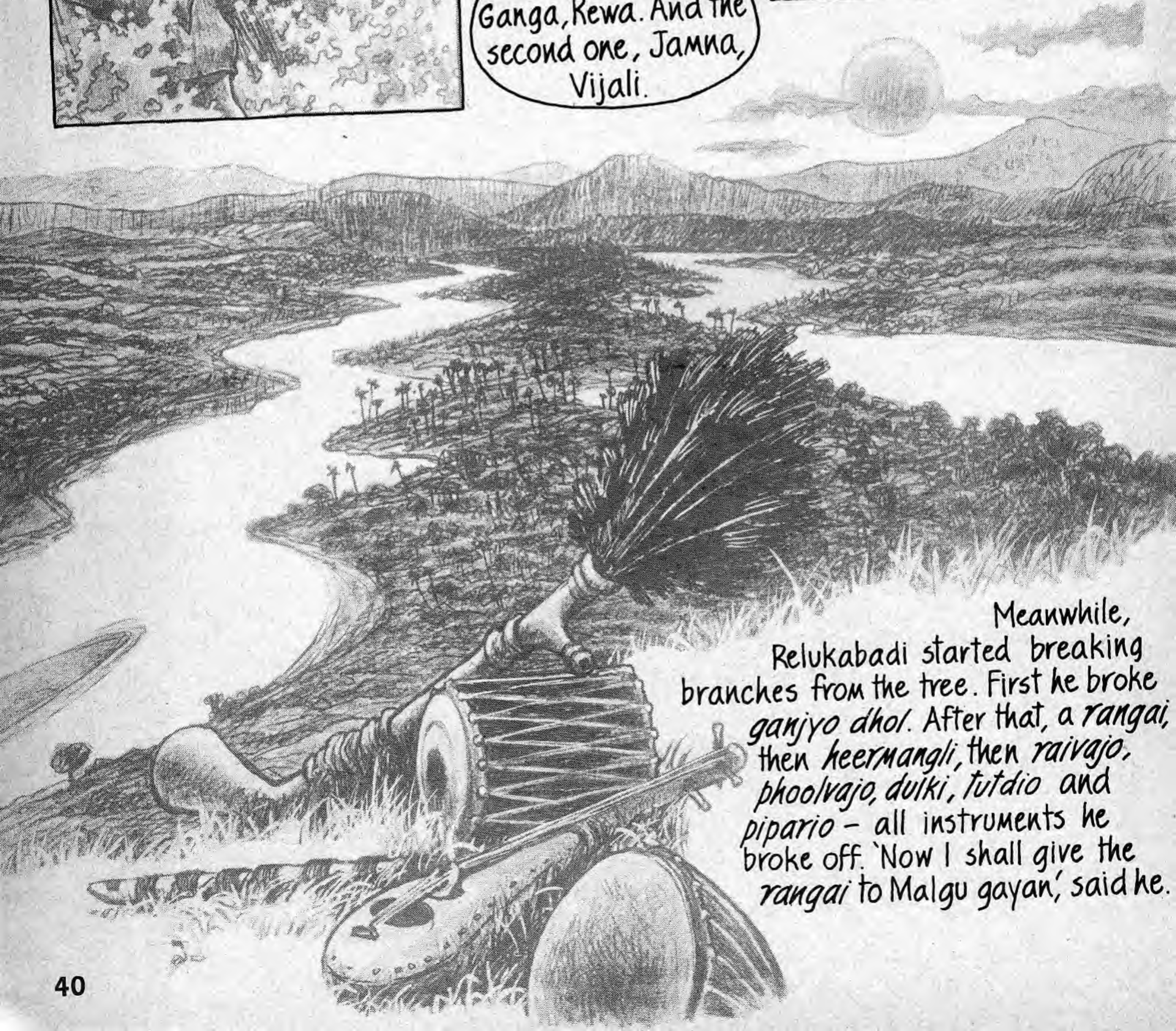




All the water from the *Matla* flowed out. Flowing with the water went Revli and Devli to Ambarkhant. Ambarkhant was barren. She started caring for the girls. She gave them names...



The first one, I name Ganga, Rewa. And the second one, Jamna, Vijali.



Meanwhile, Relukabadi started breaking branches from the tree. First he broke *ganjyo dhol*. After that, a *rangai*, then *heermangli*, then *raivajo*, *phoolvajo*, *duiki*, *tutdio* and *pipario* - all instruments he broke off. 'Now I shall give the *rangai* to Malgu gayan', said he.



The rally today is taking place at Manigam, the first village that is scheduled for submergence...



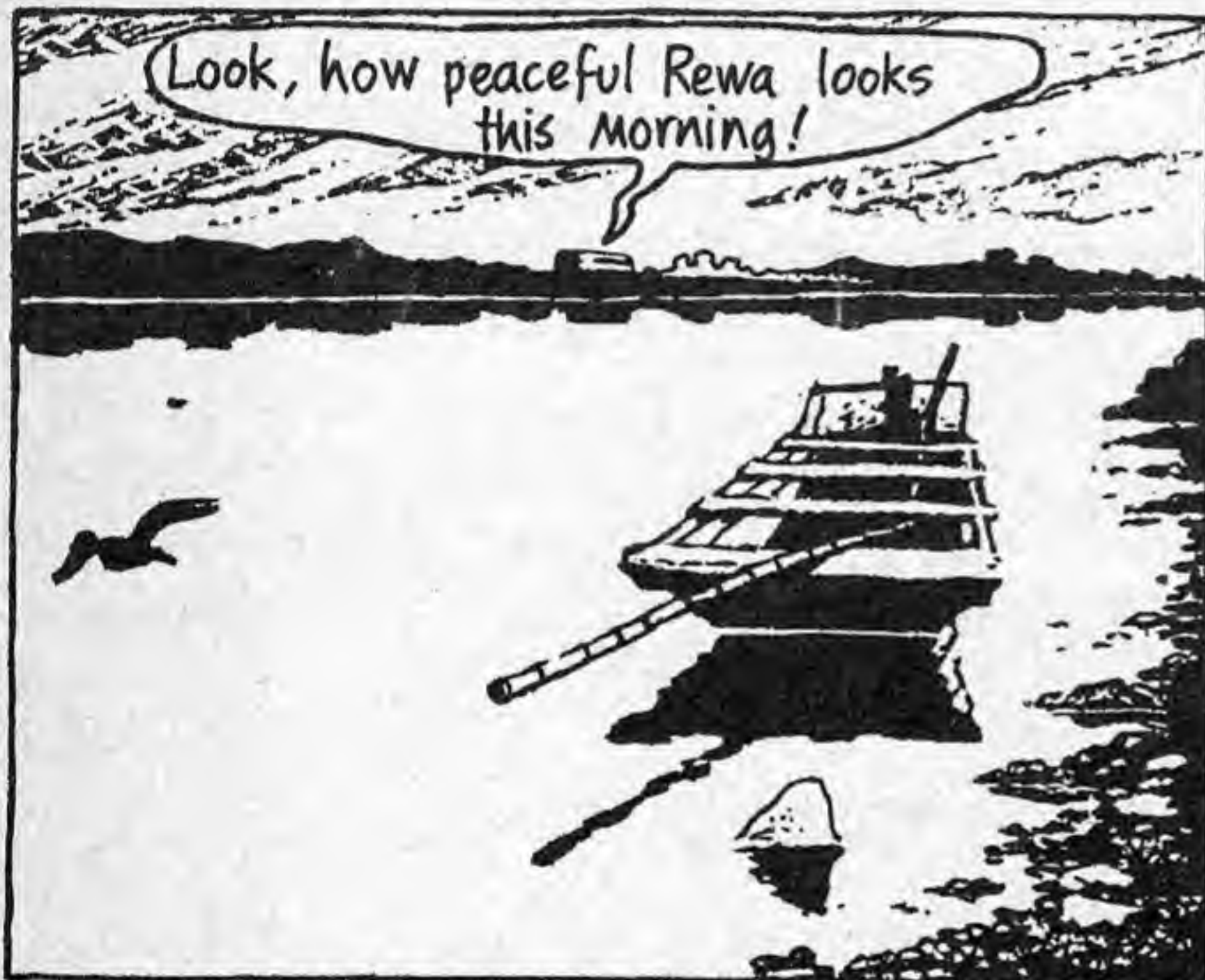
The people of Manigam are going to pledge never to let anyone force them off their lands and homes. You'll also have a chance to talk to people....



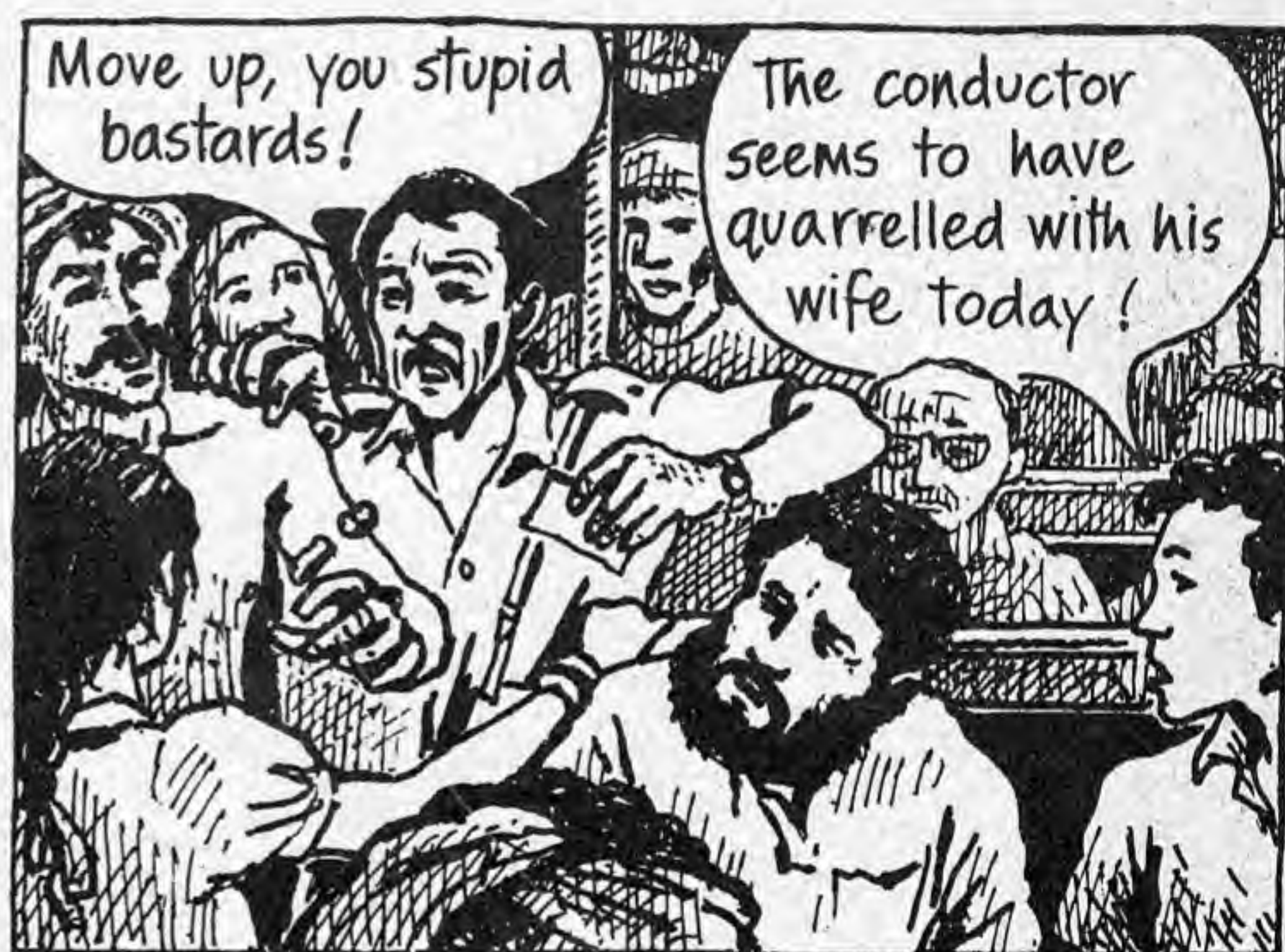
and get some first-hand accounts of their struggle. You'll get to visit the site of the dam, as well.



Look, how peaceful Rewa looks this morning!



Move up, you stupid bastards!



Oh no! That's the usual manner of the bazaris towards the adivasi!



Right from the time the first outsiders started encroaching on tribal land, they have regarded the adivasi with a mixture of fear and contempt.



Well, the Mughals, the Rajputs, the Marathas... they have all been here, expanding their territories....





Over the years, they managed to drive the adivasis into the hilly and forested tracts, and settled themselves on the more fertile valleys and plains... I suppose it's similar to what white settlers did in the Americas and Australia...



And when the British came?



The same process continued, but the significant thing that the British administration did was to introduce the concept of 'reserved forests'. That created the justification for taking over the forests of the tribals as well...



And now our government, aided by these international banks, is planning to flood some of their last remaining villages out of existence.

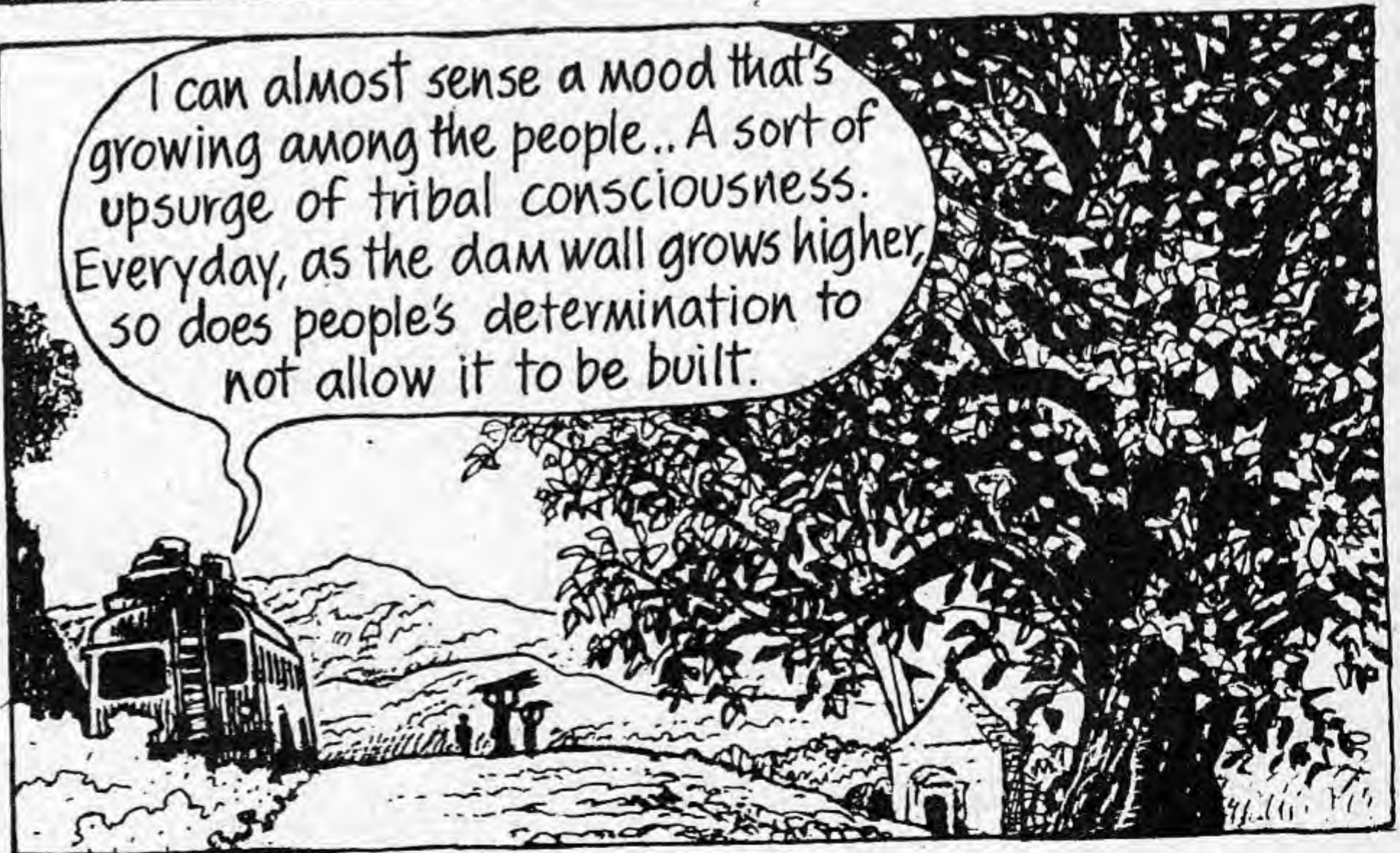


Do you see the building of the dam as a part of a historical process of displacement of tribal communities?

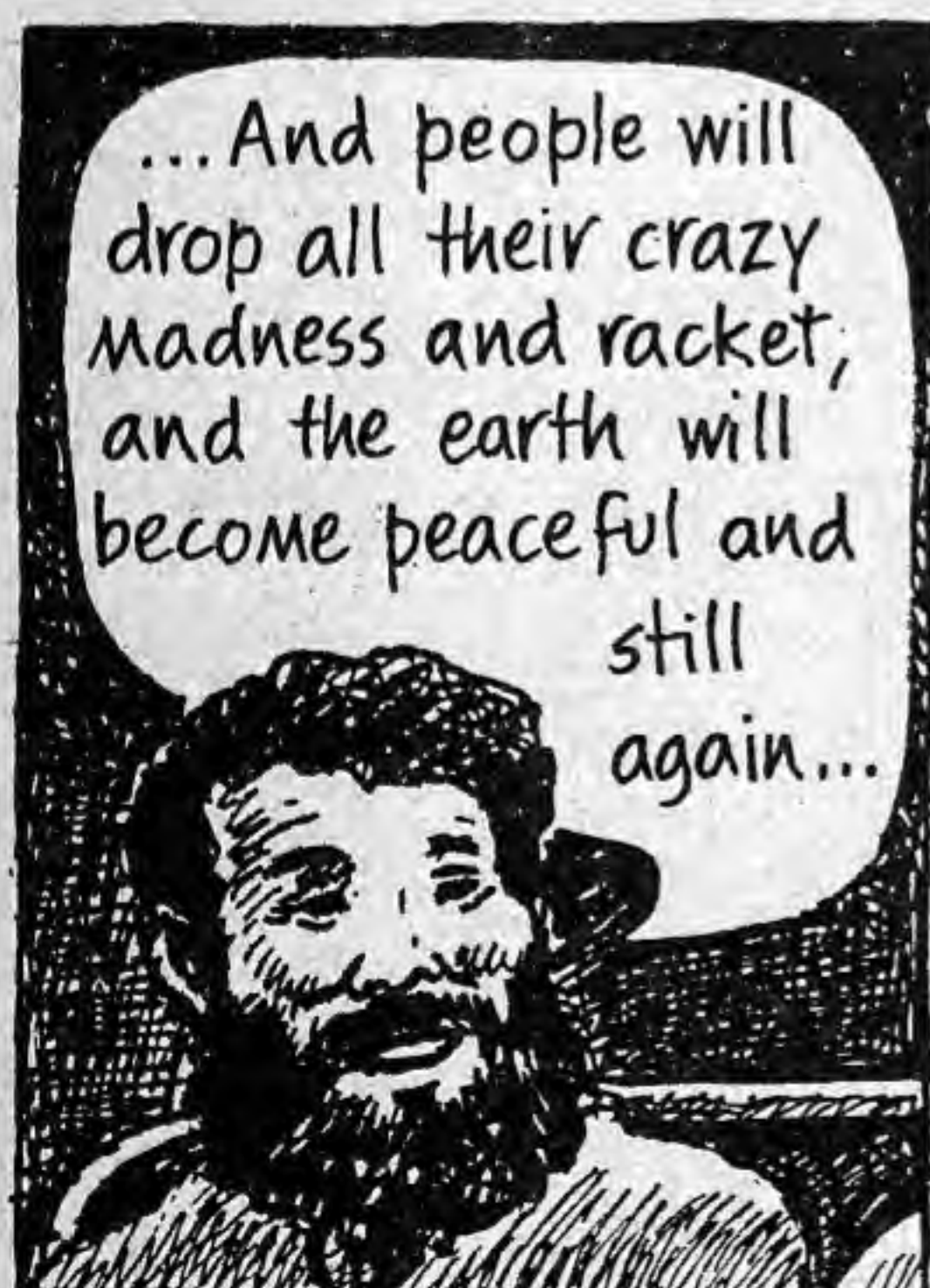
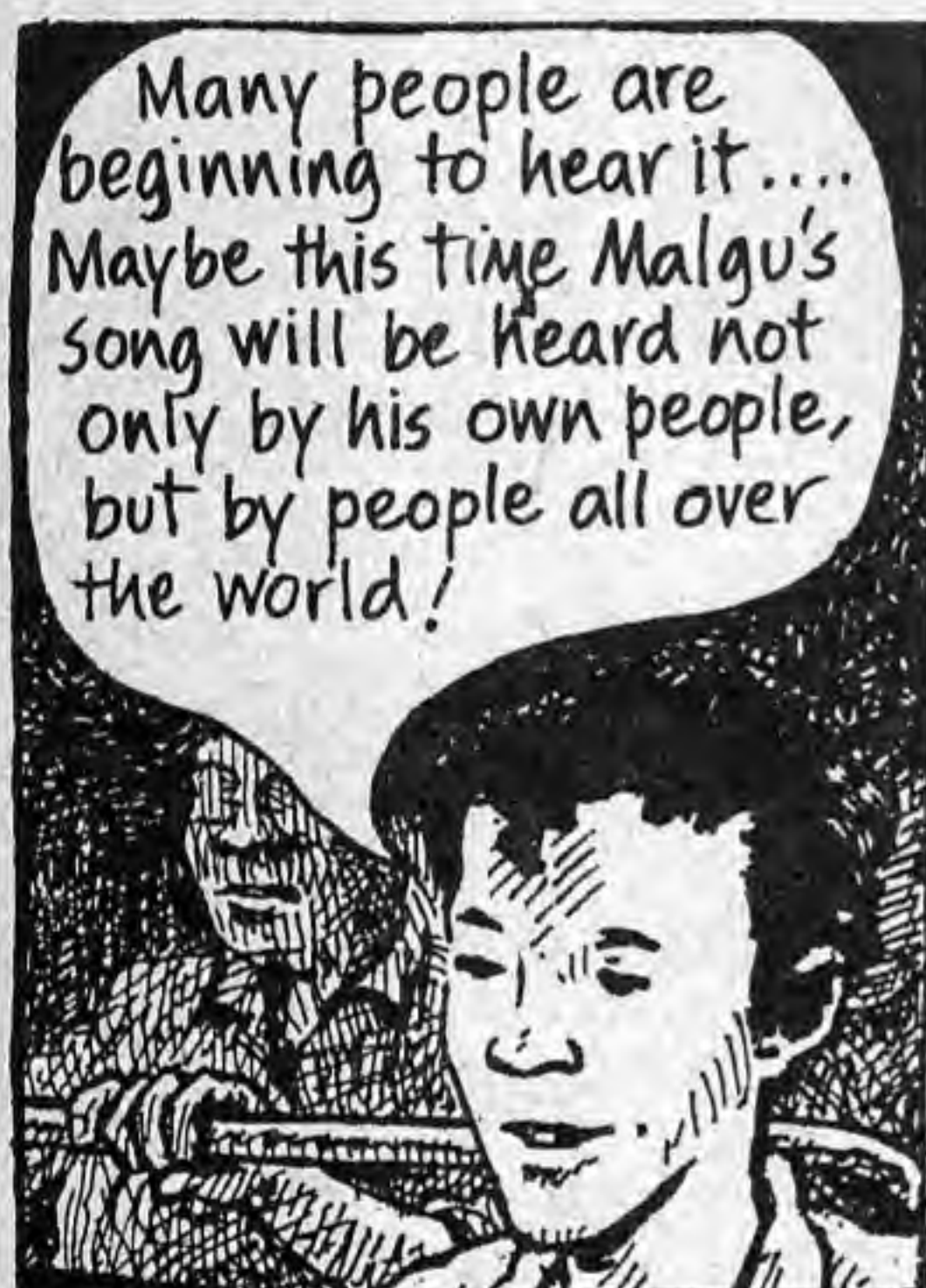
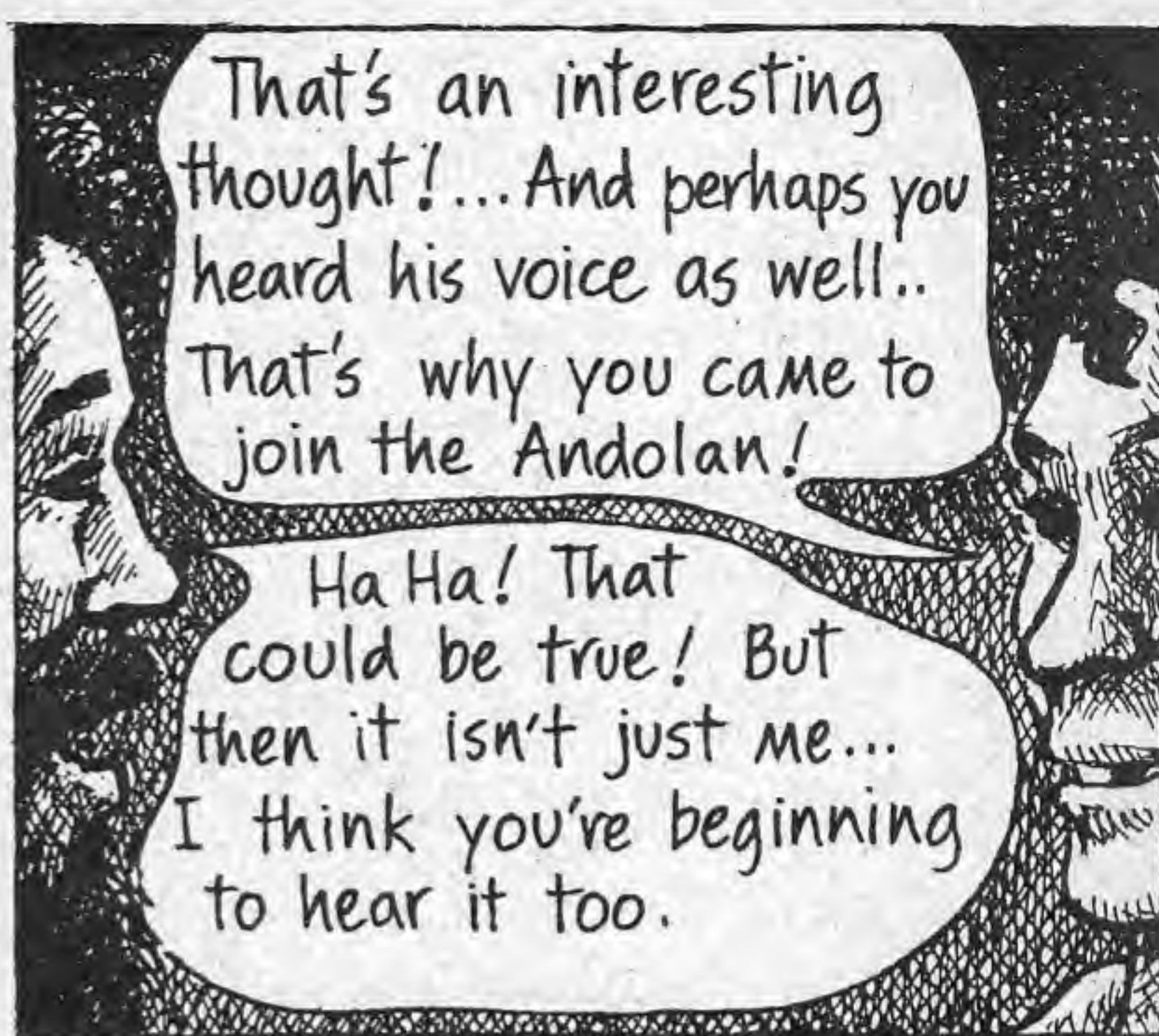
Definitely! But it's not as if the adivasis have not resisted all this. Legends of folk heroes who fought to retain their independence abound. Today, the struggle against the dam expresses that spirit of resistance...



I can almost sense a mood that's growing among the people.. A sort of upsurge of tribal consciousness. Everyday, as the dam wall grows higher, so does people's determination to not allow it to be built.









We resolve together, today, that we, who consider ourselves the children and the guardians of Mother Rewa, shall never allow the forces of greed and self-interest to wrongfully exploit her wealth...



... and plunder this land and this water that we hold cupped in our hands. We pledge to protect these for our future generations...



This is fantastic! I hope these pictures come out well.



... we oppose all those who, in the name of development, commit crimes against humanity by tearing apart this earth for their own short-term gains...



We are prepared to face them with the courage of peace and non-violence.





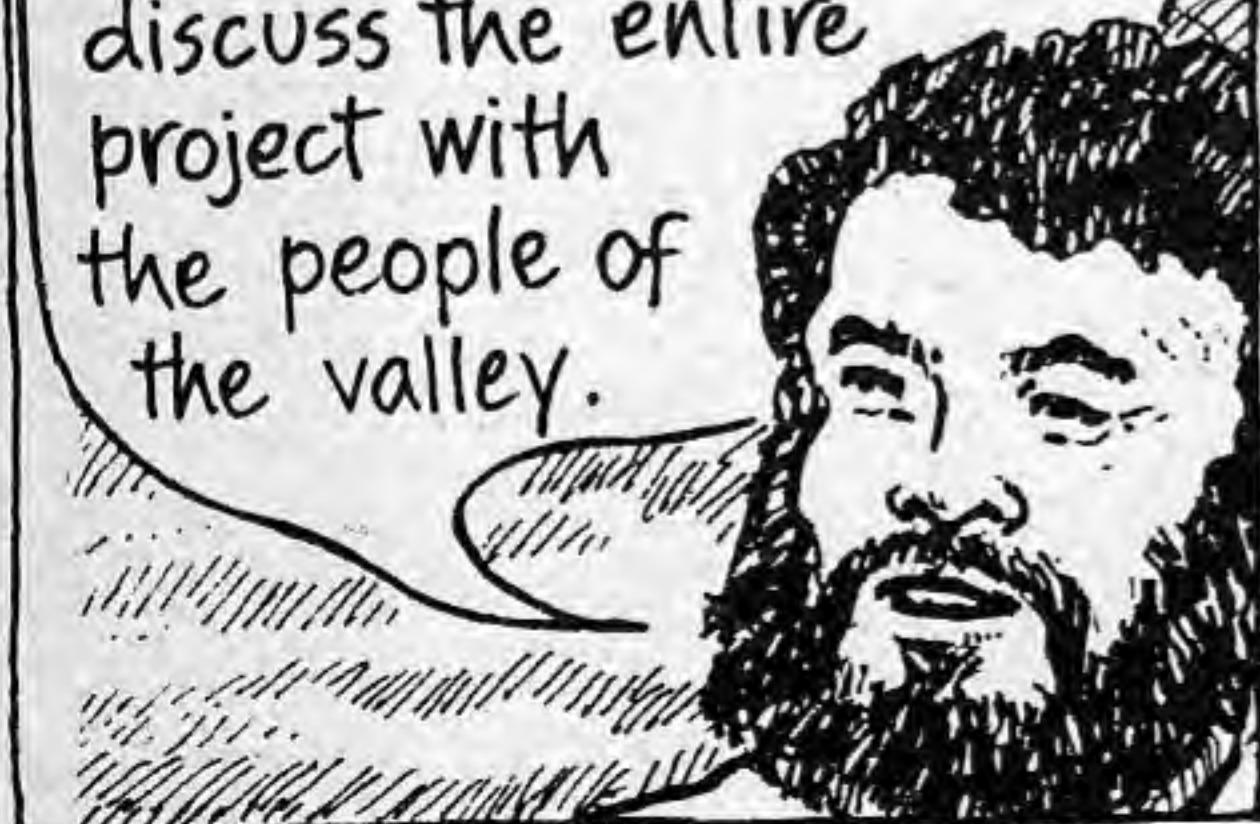
कोई नहीं हटेगा!  
बांध नहीं बनेगा!



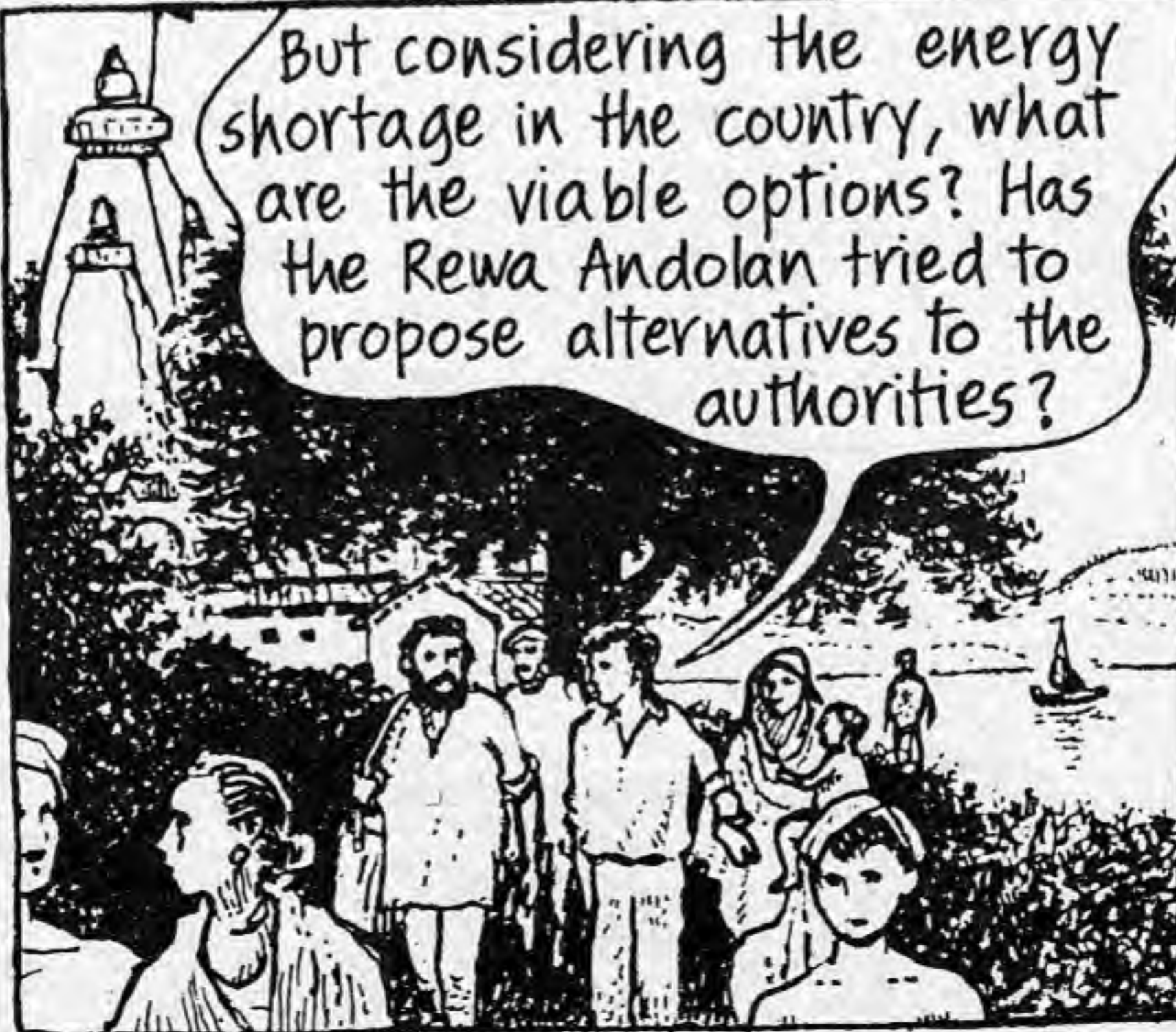
Come on, we're holding a public meeting behind the temple. After that, we set off on a long march to the dam site.



There we will protest and demand that all work on the dam be stopped till the authorities are prepared to discuss the entire project with the people of the valley.



But considering the energy shortage in the country, what are the viable options? Has the Rewa Andolan tried to propose alternatives to the authorities?

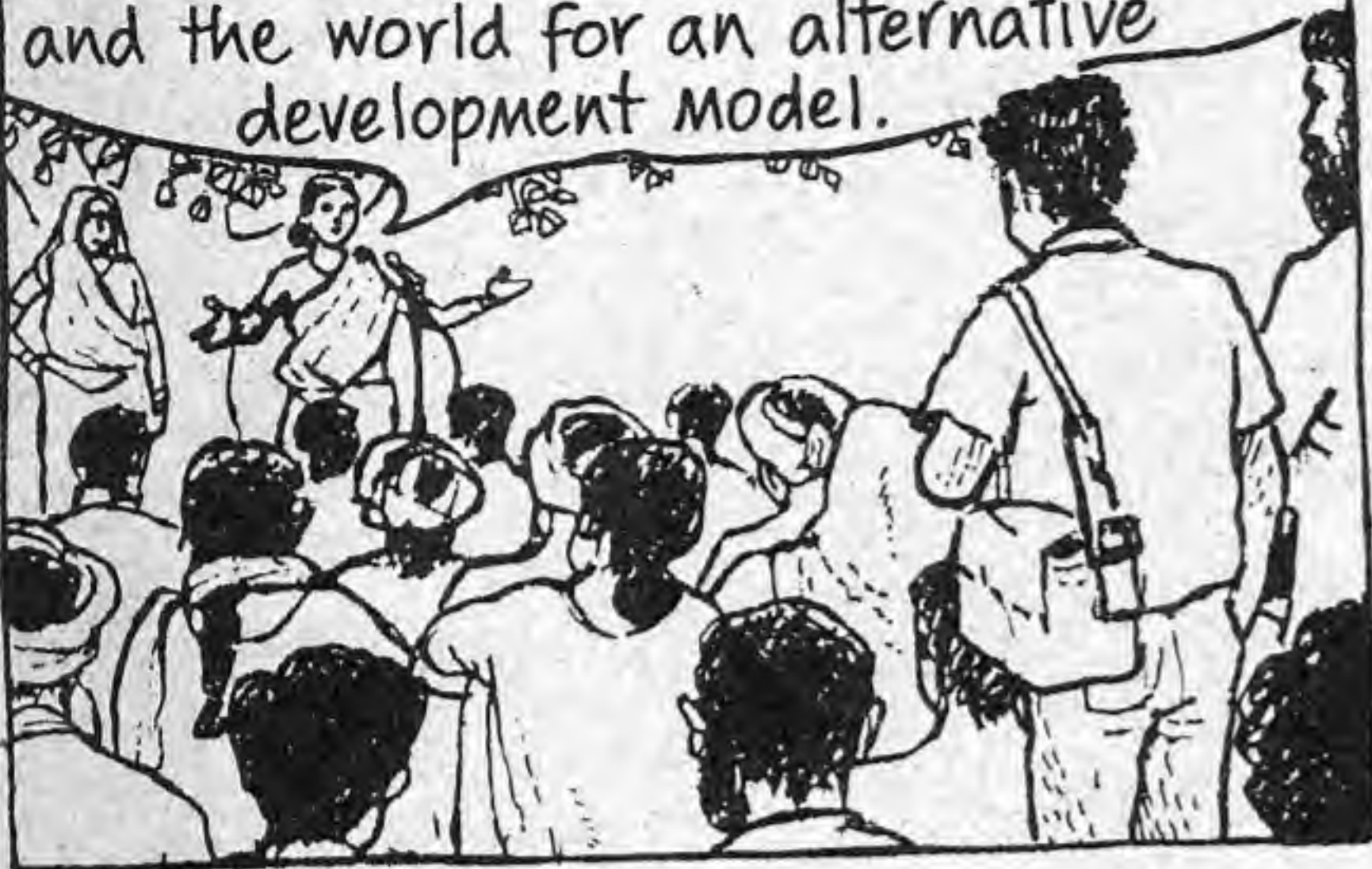


There are no easy answers for that. - it's an ongoing dialogue among us...





Friends, we have gathered here today, not just to stop the building of a dam, but to assert the need in our country and the world for an alternative development model.



Today, our planet is seriously endangered, yet development continues to be based on an economic system which regards all forms of human and natural resources as goods which can be...



...bought and sold by anyone who can pay the price. Such a system is based on a way of thinking which disregards life and nature, and has little respect for it.



...It seeks to continually transfer natural resources from the poor to the rich, thus widening the gap between them, instead of narrowing it down.



We have rejected this way of thinking. Long ago, Mahatma Gandhi said, 'This earth has enough for everyone's needs, but not enough for anyone's greed.'

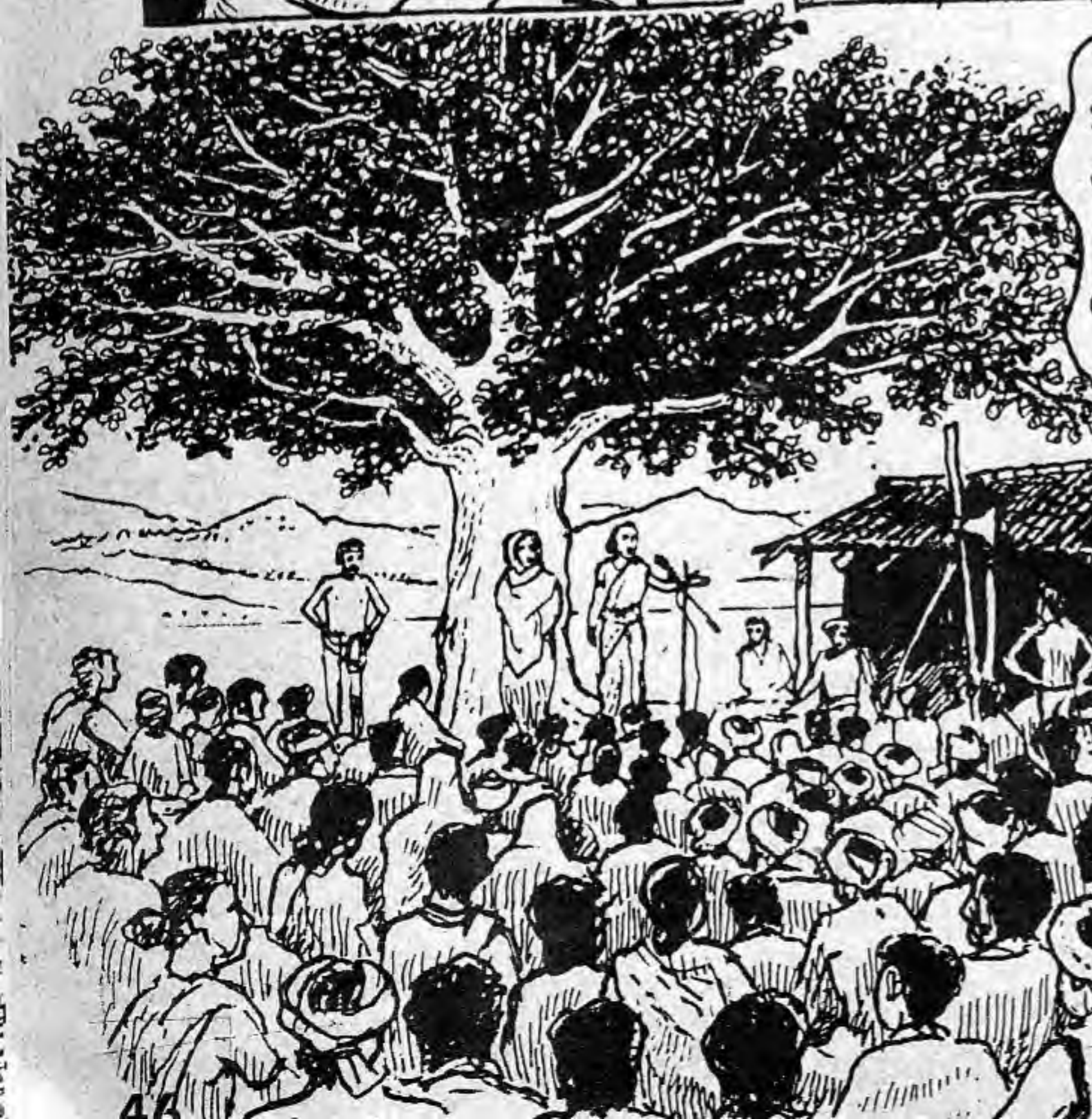


For our society to be ecologically sustainable, we must ensure an equal and fair share of resources for everybody.



Today's planners have taken us so far down the path of destructive development, that talking about alternatives may seem futile to some — and yet, that is precisely why we have all come together....

.... Because we want to express and share our confidence in our own knowledge and experience, and in our ability to live wisely with nature's gifts. I believe that a message of hope for the future is emerging....





Vishnubhai, you have come from far away to hear about our problems. What did you think of today's meeting?

It was really interesting! But tell me, what are the kind of alternatives you see to the way things are now?

An alternative way is one that does not benefit one person at the cost of another. In which people are consulted and their ideas respected. We are not so foolish as the sarkar thinks. Our knowledge is based on real life experience. If they had talked to us first, they might never have thought of this monstrous dam.

Yes, because then they would have realized how beautifully our own methods of irrigation used to work. We went to some villages of Gujra district with Anandbhai last year, where all the expertise of the engineer *babus* had been used to expand the old system of tanks and waterways - by checkdams, lift irrigation, windmills, and so many things!

Then all the money they are wasting here could have been spent on schools, medicines for our children..

... and tree planting, water harvesting, and other technologies which would regenerate the environment instead of destroying it.

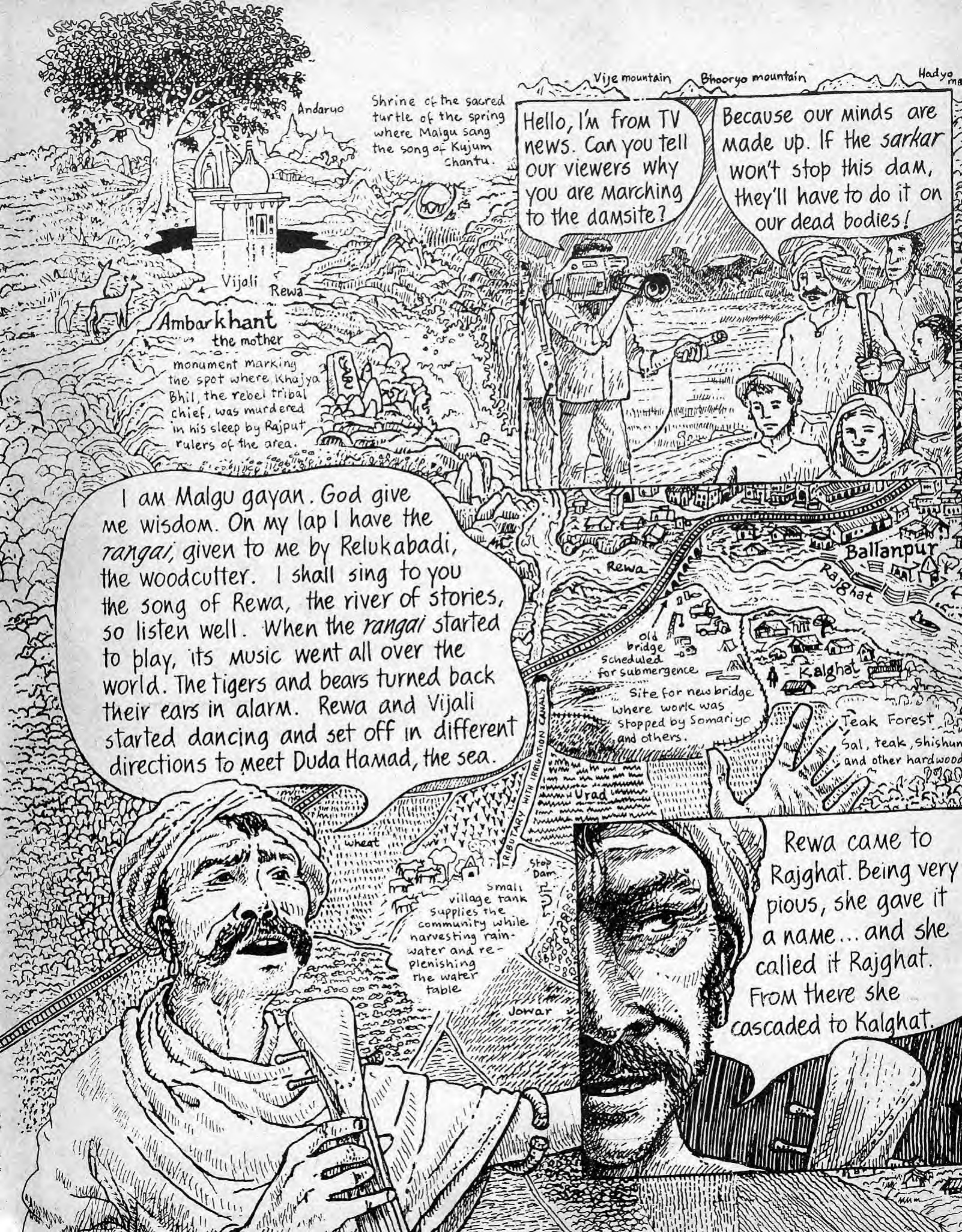
That would truly have been development, because it would have meant a flow of resources and knowledge back to the people from whom it has always been taken away.

But the reason why things will never happen this way is because then no contractor would stand to make huge profits, no corrupt politician would manage to line his pockets!

Exactly! Anyhow, I'm going to get some sleep now. The march to the dam site will start very early!







Andaruo

Shrine of the sacred  
turtle of the spring  
where Malgu sang  
the song of Kujum  
Chantu.

Vijali

Rewa

**Ambarkhant**

the mother

monument marking  
the spot where, Khajya  
Bhil, the rebel tribal  
chief, was murdered  
in his sleep by Rajput  
rulers of the area.

I am Malgu gayan. God give  
me wisdom. On my lap I have the  
rangai, given to me by Relukabadi,  
the woodcutter. I shall sing to you  
the song of Rewa, the river of stories,  
so listen well. When the rangai started  
to play, its music went all over the  
world. The tigers and bears turned back  
their ears in alarm. Rewa and Vijali  
started dancing and set off in different  
directions to meet Duda Hamad, the sea.

Hello, I'm from TV  
news. Can you tell  
our viewers why  
you are marching  
to the damsite?

Because our minds are  
made up. If the sarkar  
won't stop this dam,  
they'll have to do it on  
our dead bodies!

Ballanpur

Rewa

old bridge  
scheduled  
for submergence

Site for new bridge  
where work was  
stopped by Somariyo  
and others.

Teak Forest

Sal, teak, shishun  
and other hardwood

wheat

Small  
village tank  
supplies the  
community while  
harvesting rain-  
water and re-  
plenishing the water  
table

Stop  
Dam

Jowar

Rewa came to  
Rajghat. Being very  
pious, she gave it  
a name... and she  
called it Rajghat.  
From there she  
cascaded to Kalghat.



Why all this fuss? Do you think a handful of city people can stop Mother Rewa from flowing to meet the sea, her husband?

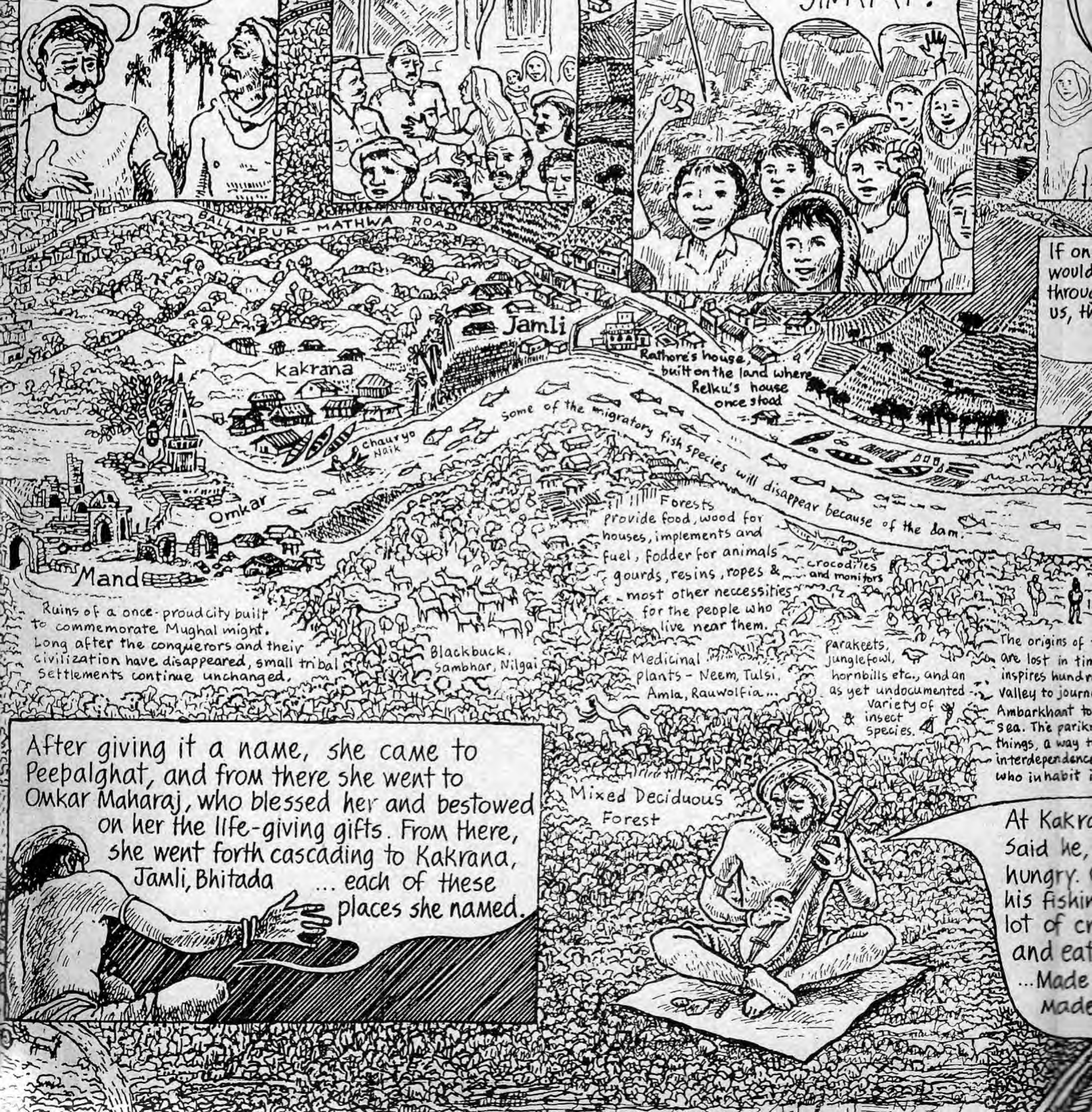
Look at you! You are a child of Rewa, just like us. Yet you are prepared to hurt your brothers and sisters for the sake of your *naukri*!

देवा घाटी कुनीन से?

आमरी से!  
आमरी से!

Did Jap

If on would through us, H



BALLANPUR - MATHWA ROAD

Jamli

Kakrana

Chauryo Naik

Omkar

Mand

Rathore's house, built on the land where Relku's house once stood

Some of the migratory fish species will disappear because of the dam.

Forests provide food, wood for houses, implements and fuel, fodder for animals, gourds, resins, ropes & most other necessities for the people who live near them.

crocodiles and monitors

Blackbuck, Sambhar, Nilgai

Medicinal plants - Neem, Tulsi, Amla, Rauwolfia...

parakeets, junglefowl, hornbills etc., and an as yet undocumented variety of insect species.

The origins of are lost in time inspires hundreds of valley to journey Ambarkhan to sea. The parik things, a way to interdependence who inhabit i

After giving it a name, she came to Peepalghat, and from there she went to Omkar Maharaj, who blessed her and bestowed on her the life-giving gifts. From there, she went forth cascading to Kakrana, Jamli, Bhitada ... each of these places she named.

Mixed Deciduous Forest

At Kakra Said he, hungry. his fishing lot of cr and eat ... Made Made



mountains of Vindhya

Rewa



a map of  
stories told  
and as yet  
untold

Did you come all the way from Japan to join in this protest?

Yes, because this dam represents what our entire human society has become - oppressive - foisted on us without our consent...

रवा घाटी आंदोलन



If only these bankers and ministers would get off their *motors* and walk through our forests and villages with us, they'd be deeply ashamed of what they've done!



Manigam

Where the people of Rewa Valley pledged never to desert their lands and waters.

The origins of the 'Rewa parikrama' are lost in time, but even today it inspires hundreds of people of the Rewa valley to journey on foot from her source at Ambarkhant to the point where she meets the sea. The parikrama has been, apart from other things, a way to experience firsthand the natural interdependence of the animals, forests and humans who inhabit its life-sustaining valley.

At Kakrana, she met Chauryo Naik. Said he, 'Mother! Mother! I am very hungry. Give me something'.. And he took his fishing rod and sat. 'My son, I have a lot of creatures in my belly. Kill them and eat.' Finally, she reached Manigam. ...Made it green and beautiful. Kesho made there a temple for her...

What started as a trickle, has become a stream. What was a single stream, has been joined by myriad streams! What was once a rushing current, has become a broad river! And I dreamt what is today a river will tomorrow join the vast sea!



Rewa Sagar dam under construction

main canal





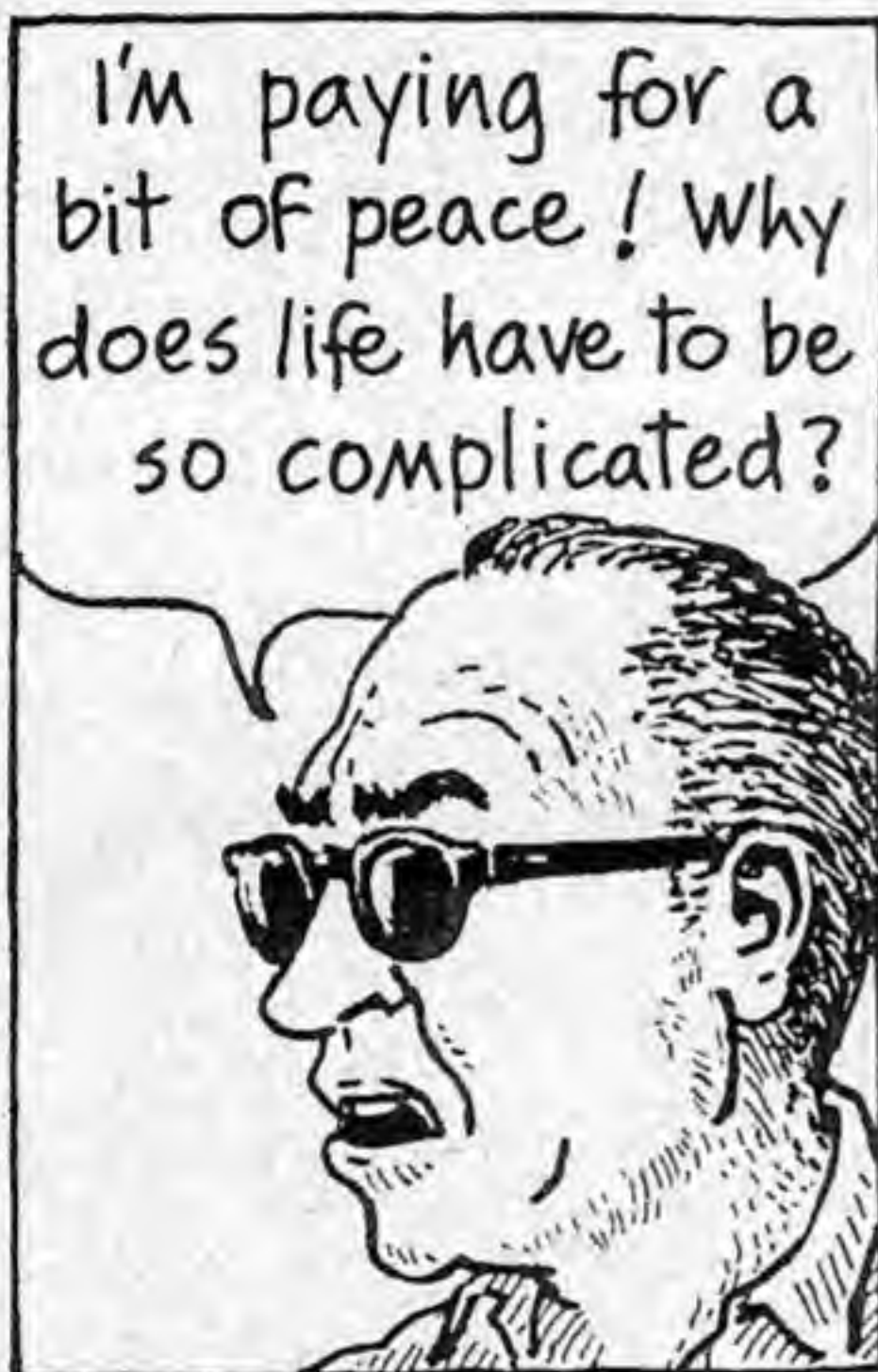
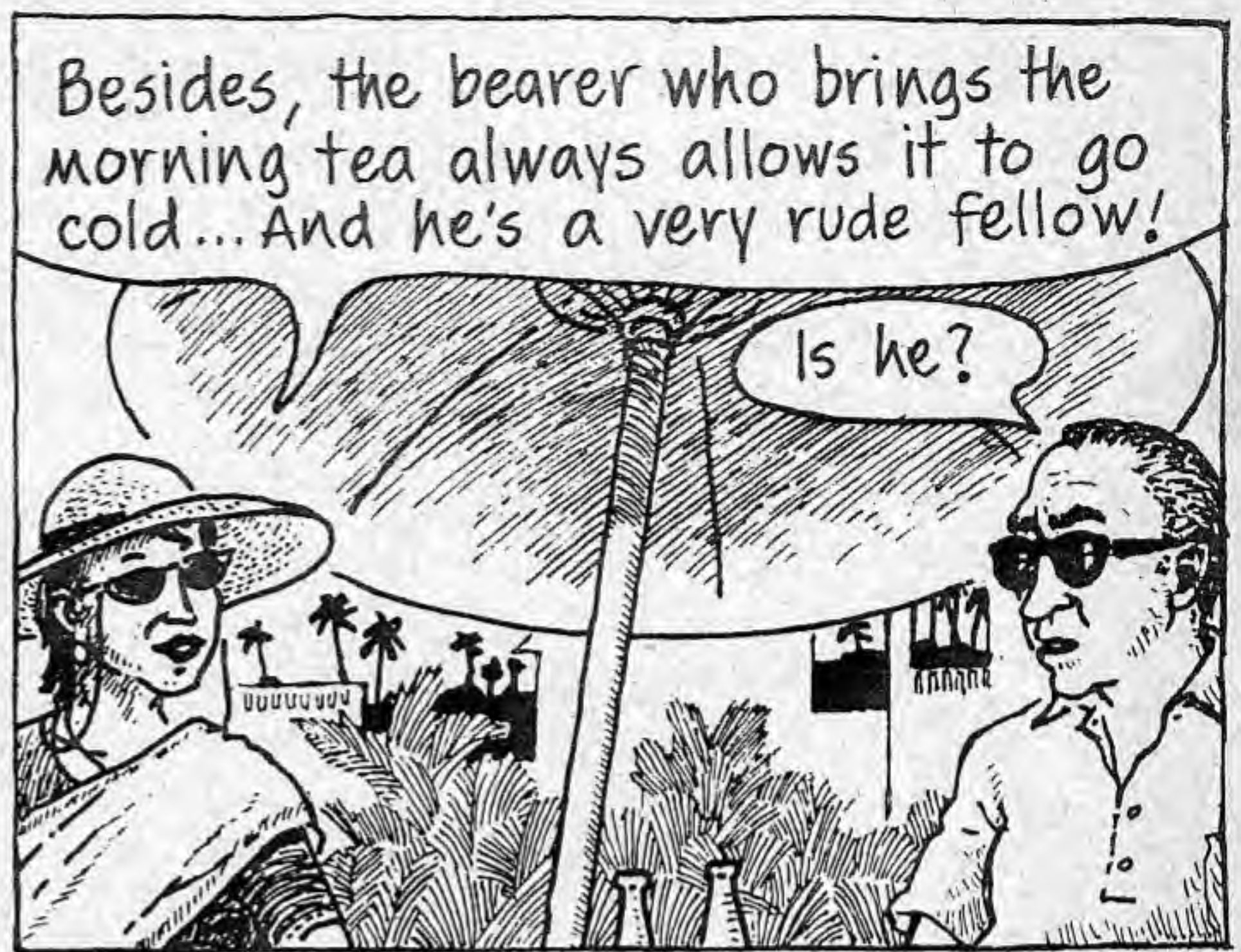
*the river of stories*





### Part III : THE SEA







# REWASAGAR DAM

## *Monument Of Progress Or Wall Of Despair?*

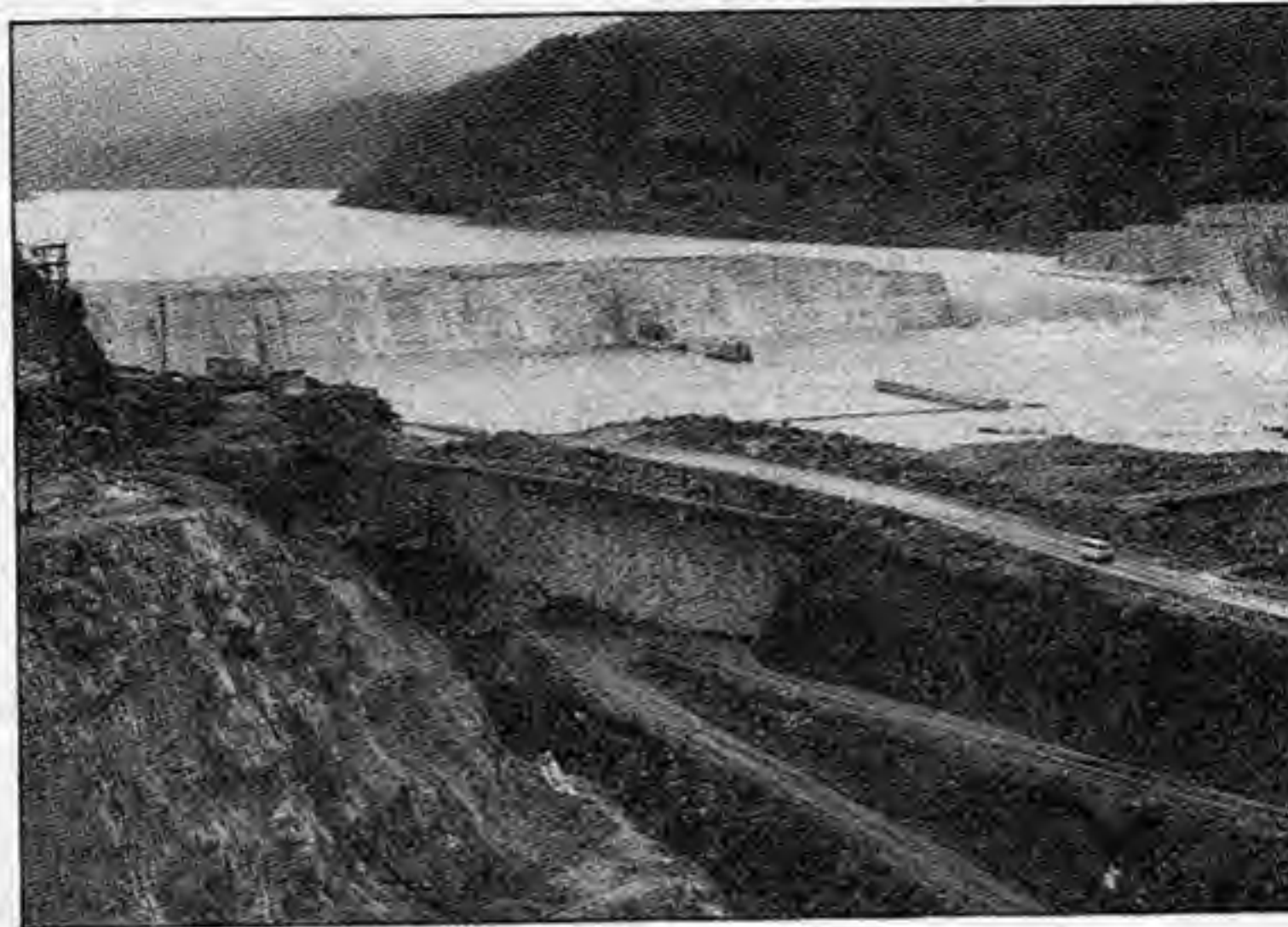
**Protests against the building of the controversial Rewasagar Dam focus world attention on destructive 'development' projects**

**W**ITH every passing day, as the walls of the Rewasagar dam near Manigam village inch upwards, so does the determination of the nearly 100,000 *adivasis* and activists who have resolved to halt the project. For five long years, the poor villagers of Rewa Valley have fought an unequal battle for survival against some of the world's largest and most powerful governments, financiers and corporations.

One visit to the valley is sufficient to convince even an unsympathetic observer of the Rewa Andolan's integrity and commitment to its cause.

But what has made these supposedly 'uneducated' and 'marginalised' communities of tribals, farmers and artisans so unequivocal in their opposition to a development project undertaken in the 'national interest'? What gives these simple people the conviction to take on encounters with *lathi*- and *gun*-wielding police, detention in jailhouses, frequent and long-drawn courtroom appearances and even

*One of the families destined to be displaced.*



*The Rewasagar Dam under construction.*

harassment by hired goons and musclemen?

To seek an answer to these questions, I travelled to the villages along the river and met farmers, tribals, activists, women and even children, who had a lot to say. Without exception they were happy that I had come from far away — from another world, so to say — to listen to their voices and hopefully put them down in black and white, for the world to understand.

Khursheo, a tribal peasant from Umargaon, spoke of the disastrous effect the dam would have on his entire com-

munity. "Our village will be submerged for ever," he said. "The government says they will resettle us. But our community will be broken up. For countless generations, uncles, cousins, clan relations have lived close to each other. Even when our girls are married into other villages and clans, they are always able to journey on foot or by bullock cart back to their parents whenever they want to. When they shift us out to different places, we will all be cut off from each other. Our ancestors and spirits, who reside in the forests and hills, will be abandoned. Our music, our festivals, our gatherings, will all come to an end. Will there be any point in continuing to live after that?"

Danu Naik, from the fishing community of Bhitada, sat by the river's edge one evening, recounting his childhood spent in growing up on the banks of the Rewa. "Even in the *Gayana* sung by Malgu *gayan*, there is mentioned this village where my ancestor, Chauryo Naik was given the permission to kill fish by Mother Rewa herself. When I was young and not yet able to steer my boat, I used to sit on that overhanging rock over there and pretend to be Chauryo Naik asking Mother Rewa for food, to fill my belly, and Mother would answer: 'Take the fish from me and eat'. Then I'd go catching small *bilsa* fish near the rocks with a bowl covered with a piece of cloth which had a hole. I'd keep some insects inside the bowl. The fish would enter through the hole and get trapped. The *bilsa* always come up from the sea in the rainy season to spawn over here. But the dam will block their route and the fish won't be able to swim up."

Wizened with age, Buribai was passionate in her denouncement: "These *bazaarias* come here only to create trouble — to beat up our men and molest us women. Now the *sarkar* expects us to leave our villages to go and live amongst these same people? I prefer to drown!"

The opposition to the dam is not

**"The government says they will resettle us. But our community will be broken up. Our music, our festivals, our gatherings, will all come to an end. Will there be any point in living after that?"**

**KHURSHEO, Umargaon**







*Protests and demonstrations are marked by a positive sense of affirmation of tribal identity.*

some of the forests slated for submergence are rich ecosystems which play a vital role in preserving climatic balances, underground water caches and other critical ecological systems. No comprehensive studies yet exist of the myriad species of flora and fauna in these

confined only to the people who will be displaced. The movement has drawn many people from different backgrounds towards it. Anand, an ex-electronics engineer, has been involved full-time with the movement for over two years. He argues that even if the human dimensions of the problem were to be ignored, the dam is a non-viable proposition.

**T**HOSE who plan these projects take into account only the finite, known variables at stake. When they calculate the working lifespan of a dam, they don't take into account, for example, the effects of the deforestation that has been taking place upstream of the dam. This will cause massive soil erosion along the river banks, which in turn will lead to the reservoir getting silted up and unusable a lot earlier than predicted. The underground seepage from this massive reservoir will cause land around it to get waterlogged causing salinity and reducing what is now fertile agricultural land to a wasteland. "They never calculate indirect damages such as these into their so-called cost-benefit analyses," says Anand, "because if they did, the project would be shown to be economically non-viable."

Ecologists also point out that

forests. "Do we have a right to destroy something whose importance we don't even understand?" they ask.

Rahul Ram of the Environment Research Group quoted from some of the studies his group has conducted at other dams. "At Bikra Dam — one of India's largest — we found that the artificial creation of large stagnant water bodies can create a variety of health problems for people around. The incidence of malaria and other water-borne diseases has gone up sharply in the years since the dam was constructed. In fact the government has recently undertaken a massive malaria eradication programme in the area costing lakhs of rupees.

"They've sprayed poisonous pesticides and chemicals on the lake. Now we'll have to wait and see how that is going to affect the health of people," he adds sarcastically.

Maya Phule has been associated with



*A shrine to the sacred turtles of Rewa.*

the movement from its earliest days. At a public meeting at Manigam, she spoke of the need to conceive of a fresh attitude towards development. "Such mega-projects are justified by planners who quote figures of what our energy requirements in the year so-and-so will be," she says, "or what kind of food production we will need, without considering the distribution of these resources.

"About 70 per cent of our population consumes only 30 per cent of our resources. So the remaining 70 per cent is consumed by the wealthy 30 per cent.

**"The history of 'progress' in our country has proven beyond doubt that the poor at best remain poor. Usually they get poorer. So our battle is not only against this dam. It is against the entire idea of development as we experience it today"**

**MAYA PHULE,**  
*Anti-dam activist*

Should we sacrifice the future of our planet, just so that their unsustainable lifestyles can continue? Because the history of 'progress' in our country has proven beyond doubt that the poor at best remain poor. Usually they get poorer. So our battle is not only against this dam. It is against the entire idea of development as we experience it today. We must have an alternative model which genuinely guarantees development—for those who need it most."

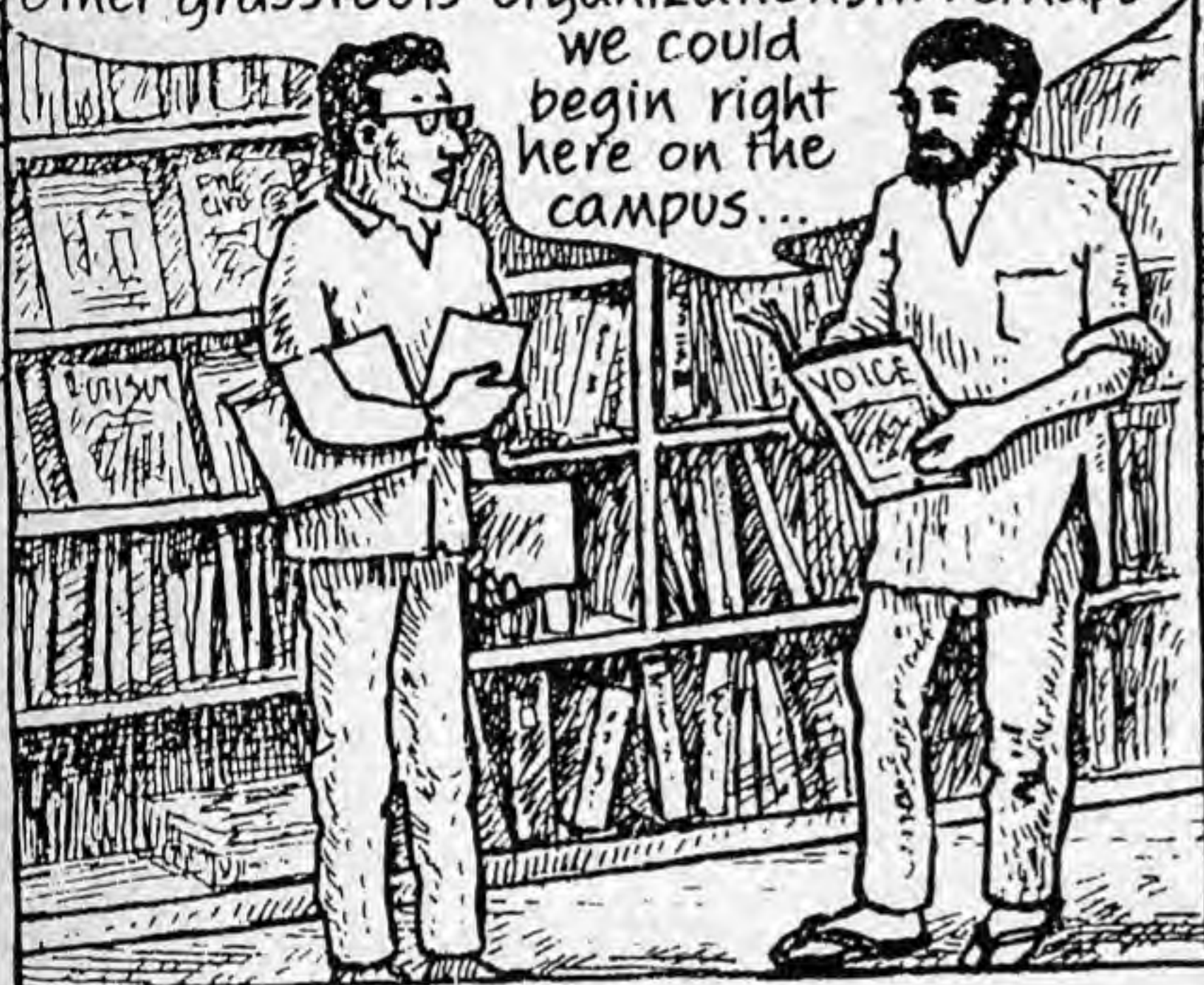
Phule's ideas are not entirely new, but what is interesting about the Andolan critique is its clear perception of the inseparability of social justice and ecological sustainability. Back in the teeming metropolis, surrounded by the sights and sounds of progress, one cannot help but marvel at the people of Rewa Valley, and the inescapable truth that lies behind their convictions. ●



But if they stop development projects, how are we to progress? Obviously, a few people have to suffer for the good of the majority... Surely these environmentalists don't expect us to go back to the middle ages, do they? What's the point of writing such negative articles?

Do you think these environmentalists really care about tribals? They're in it to make a name for themselves. Anyway, why ask questions that have no answer? Let's go to the Plaza for a beer!

Some of us have been thinking about forming a support group here to campaign for the Rewa Andolan and other grassroots organizations... Perhaps we could begin right here on the campus...



Maybe we are coming full circle finally! All these centuries, we've been trying to teach all these 'backward' people what civilization is all about. Now we have to admit that it is THEY who might have the answers!



Here's the letter I'm the editor - Dear Sir, article on the Rewa was well written. honest and informed issues such as these. be more public parti the decision-making which affect not generation, but future as well!



What nonsense these magazines print nowadays! A handful of tribals start making a noise somewhere, and they have a two-page article on it! Basically, these so-called poor people want everything without working for it!... And when they don't get it, they want to stop others from having it.



Hello, Moorthy? Did you read the article in the 'Voice'? ... Yes, I know... It's very bad publicity for us. This sort of thing could affect our other dam-construction contracts as well! Please arrange to issue a press release to counter the 'Voice' article...



Look, that Dhediya! from my village, Vishnubh

I think we, the tion, interest are go change there's ally ... but to ask



If our own government is ready to violate our human rights, then who do we turn to? Our Constitution guarantees the right of every citizen to live his life with dignity in the place and in the manner of his choice!

If we'd actually followed Gandhiji's ideals, all these problems would not have come up today... But we chose to ape the West and abandoned our own culture.

But, Dadu, we would have been living in a very boring world... I mean, without any discos or movies, or hamburgers, or anything!

Read that 'Voice' article I was showing you?  
Yes... why must these people meddle in things they don't understand?

As though they know better than scientists and engineers!

Oh yes... I read something very interesting the other day.. India is one of the wettest countries in the world. It receives more average rainfall than some of America's biggest food-producing regions! Yet we are made to believe that this is a drought-prone country, incapable of meeting its own food requirements!

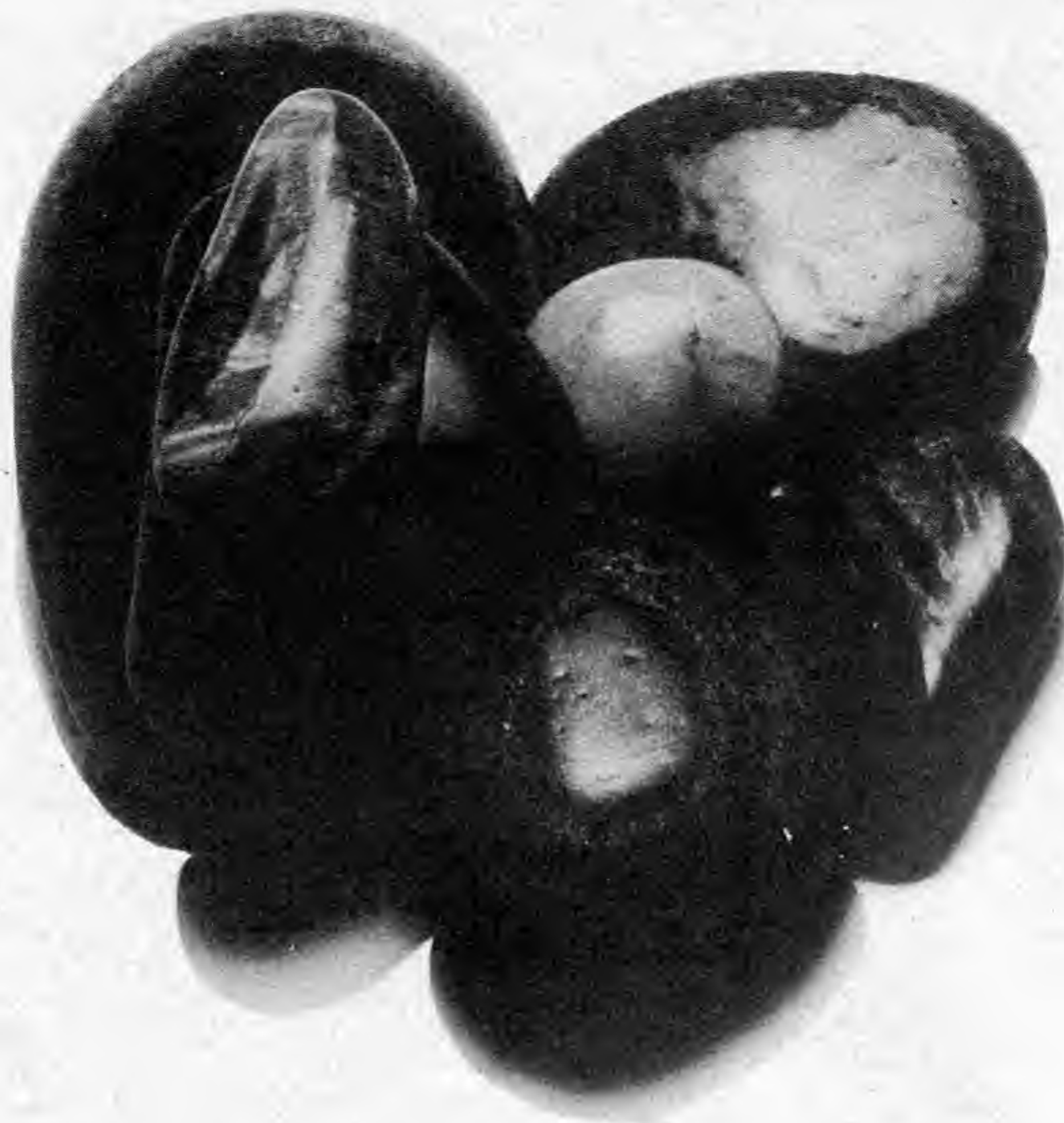
Today, 'activist' has come to mean the same thing as 'terrorist'! These people are funded by foreign countries who don't want our nation to become powerful. They are told by their foreign masters to go to backward areas and spread wrong ideas in the minds of people! We should denounce them as anti-nationals!

BHARATIYA JAN RAKHI

Raj, you must see this article by Indu's son - Vishnu. He seems to have become quite an idealistic young fellow - ha ha!

It's like that Bob Marley song... 'This is the rat race - in the abundance of water, the fool is thirsty - rat race, rat race - oh, it's a disgrace to see the human race in a rat race!'





The river winds its way to its ultimate destination.....

*Will I allow them to construct their damwalls and stop the river of stories from reaching my heart and my mind? Will I after all remain unmoved by the song of Malgu's rangai?*

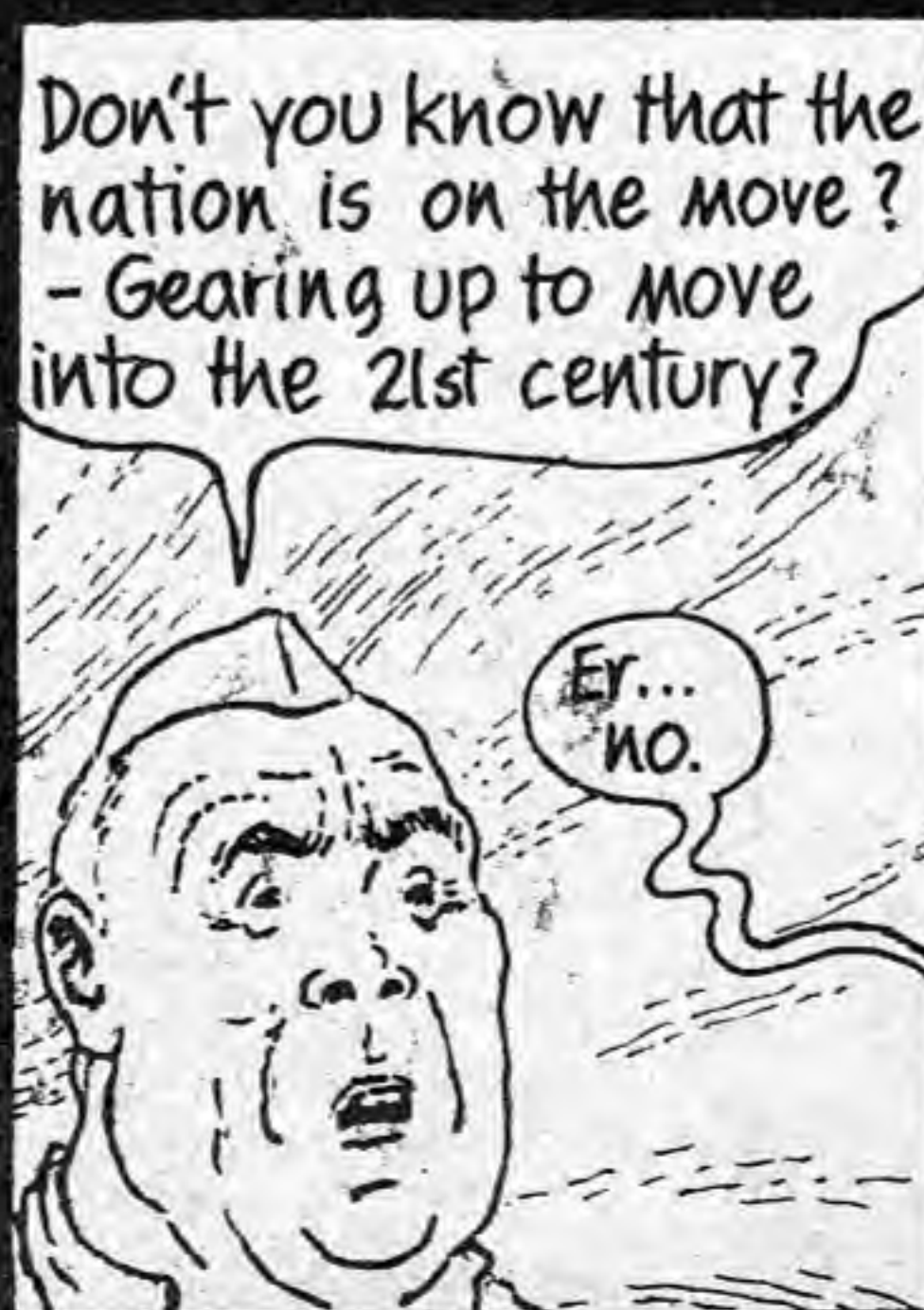
This story started with a strange dream that Vishnu had. It draws to a close with another dream, but this time it's a dream all of us can have — on any warm day under a big, sweet-smelling Mahua tree.....

If we lose the power to dream, we lose the power to change.

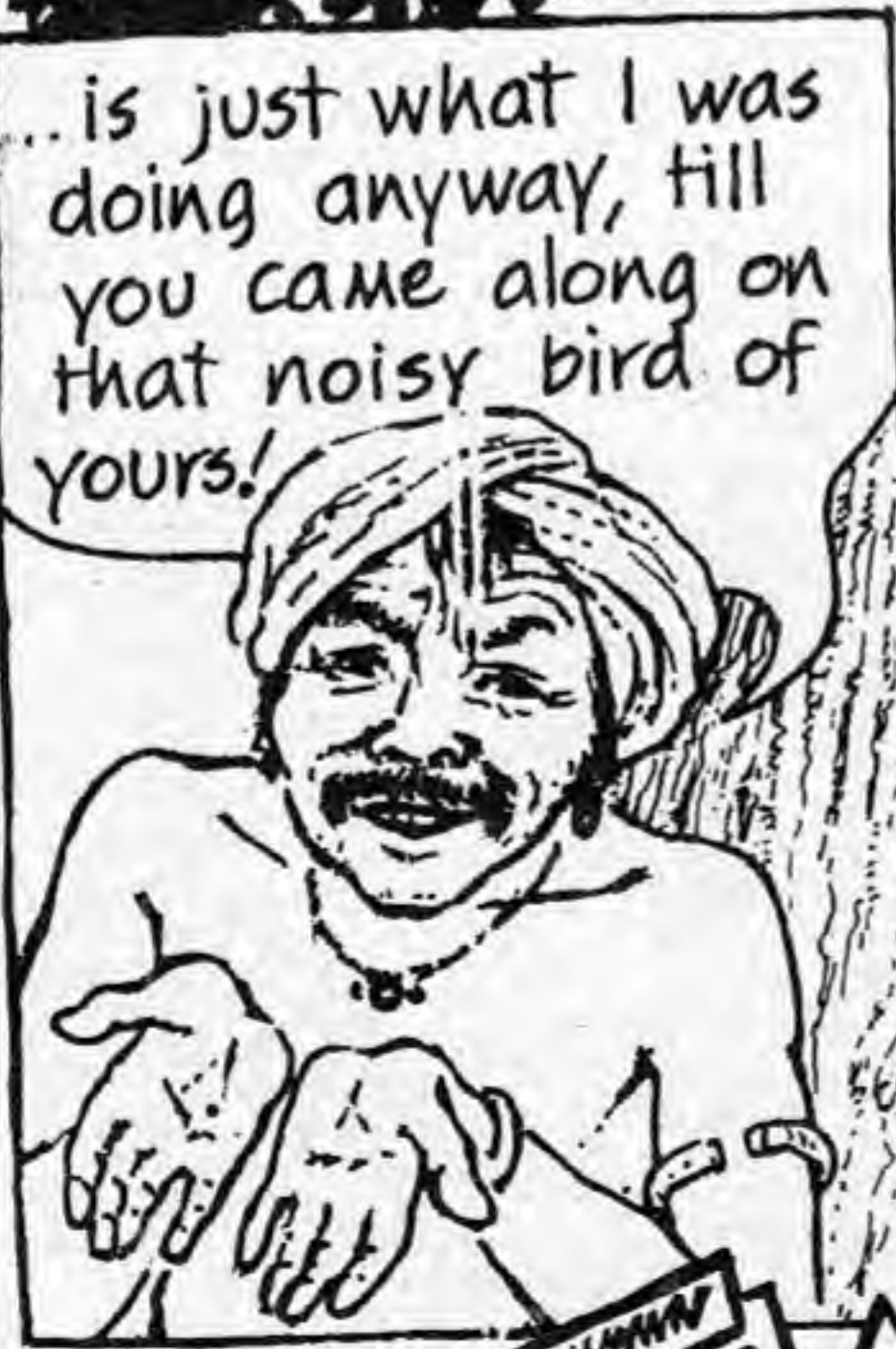
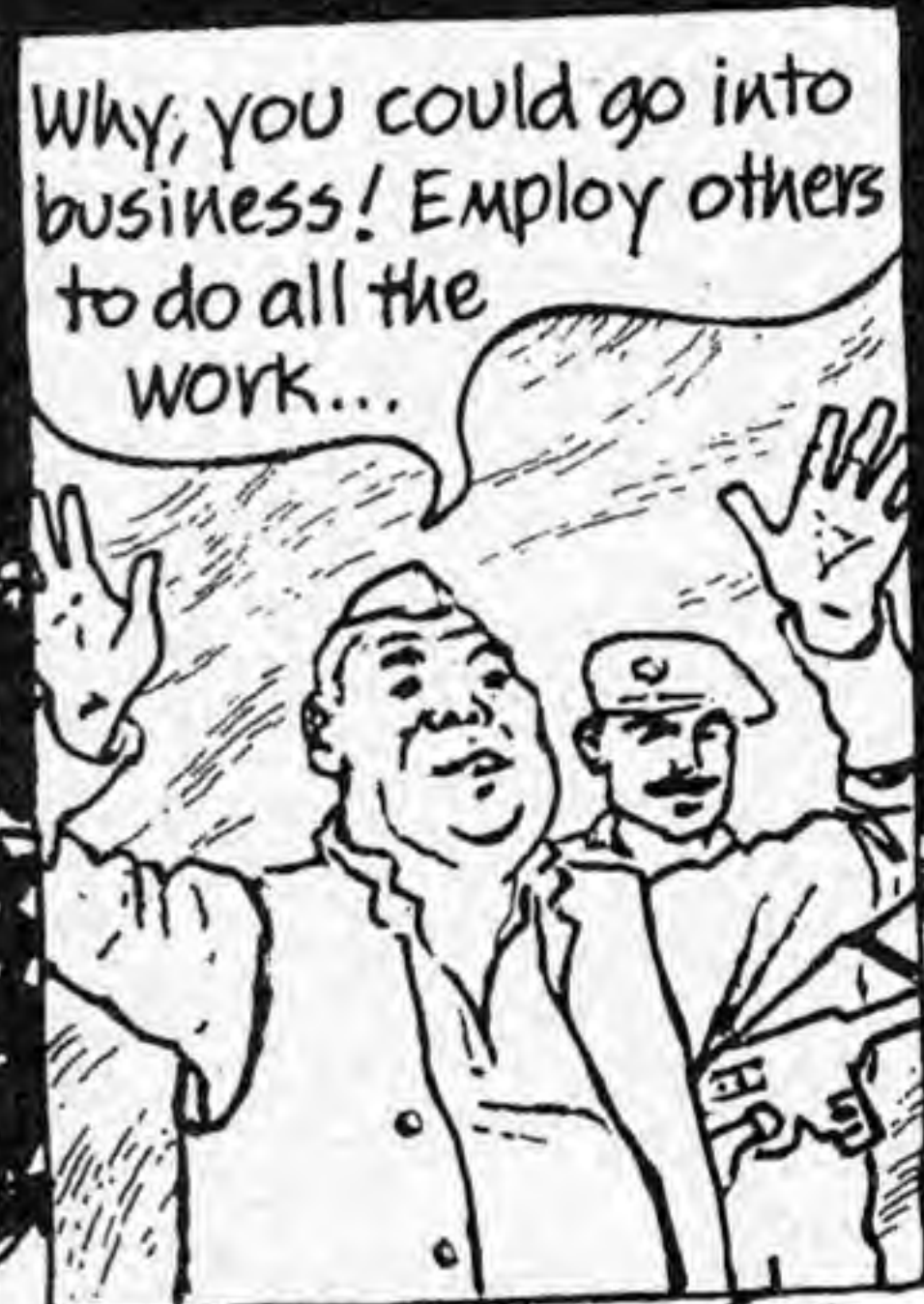
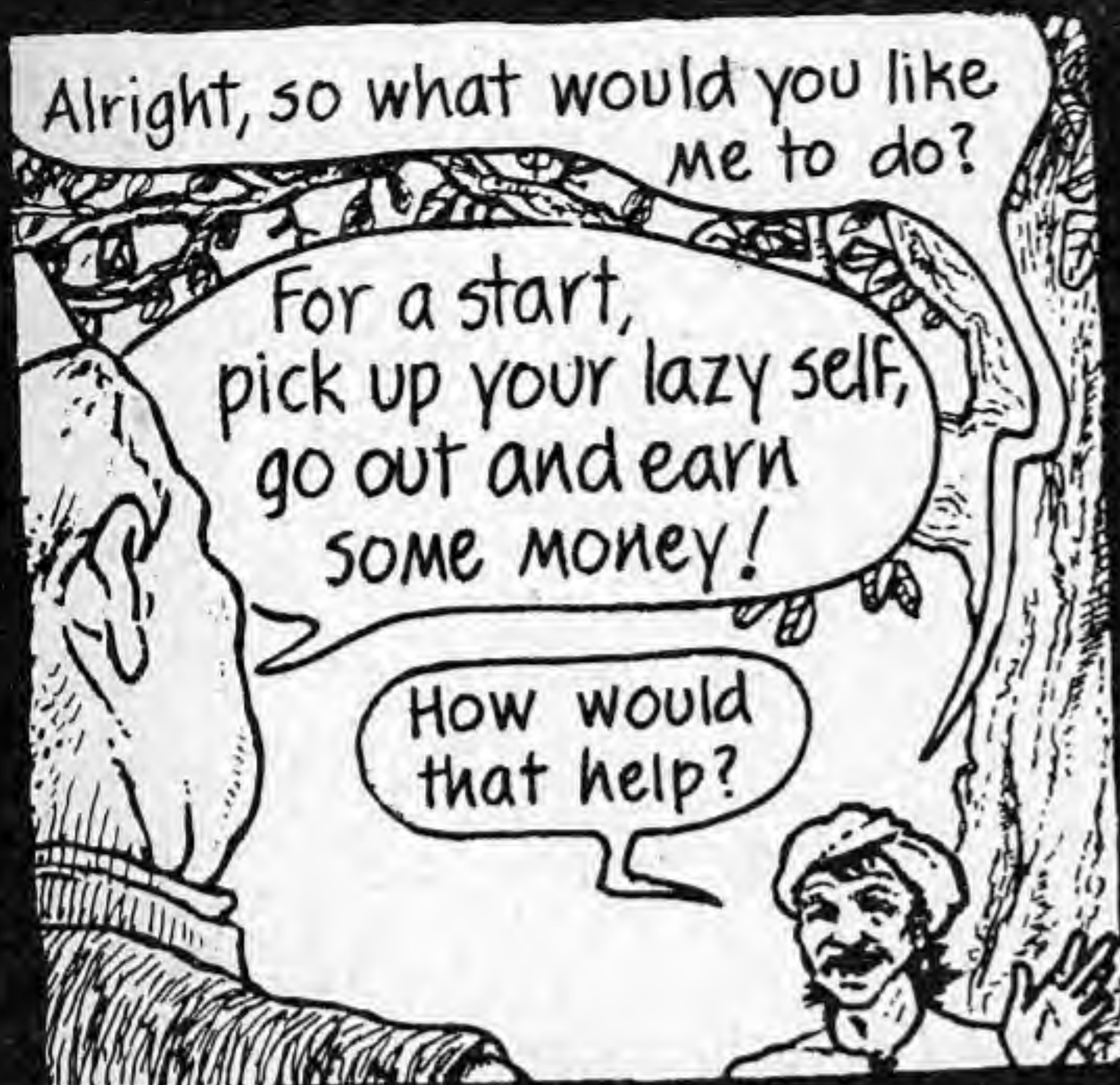


**EPILOGUE:  
UNDER THE  
MAHUA TREE**

TWONG  
TUNG









**So Malgu sings on ....**

**and for me the only task that remains is the pleasant but impossible one of recording my debt to all the people who helped make this book possible. Here I can only list a handful of them by name — but to everybody else, my gratitude and good wishes.**

**Ashish and Sunita helped arrange funding for this project, provided editorial consultation throughout and most important — patiently and persuasively kept me going at times when I ran out of steam.**

**Baba Amte and Sadhnatai, Medha, Sripad, Alok, Ismailbhai, Devrambhai and many others from the Narmada Bachao Andolan spent time recounting their stories, taking me around, arranging meetings and making it possible in various ways for me to do my research.**

**Good friends Ashwini, Jayshree, Amit and Silvi of the Khedut Mazdoor Chetna Sangath helped me, among other things, to gain some valuable insights on tribal people and their relationships with land and forests.**

**Roopsing and Vesti in Attha, Bealal and his family in Kakrana and Khemla and Thavli in Sondwa shared with me the warmth of their homes, hearths and hearts with complete and unconditional generosity.**

**Amita and Shahid worked days and nights to make this book happen. Their involvement and effort must be the greatest compliment that my work can receive. Shailan did all the studio photography for the cover and inside pages, and as usual, managed to make manifest on film exactly what I had imagined. Probir, Aniruddha and others at Media Workshop made questions of time and money irrelevant while ensuring the highest quality in the production of this book.**

**Members of Kalpavriksh, my co-workers at People Tree and many supportive friends (like Sathyu and T.J., who have been making sure that my collection of comic books and graphic novels from all corners of the globe keeps growing) have contributed to this work with ideas, suggestions, criticism and praise.**

**And finally, Gurpreet, Pakhi and Nehru for being my sun, moon and star.**

*Malgu's song is adapted from the creation myths of the ApaTani people and the Bhilalas, as translated by Verrier Elwin and Amita Baviskar, respectively. The drawings on P.12 are based on Saora and Warli drawings.*

*Partially funded by the Ministry of Environment and Forests, Government of India, under the National Environment Awareness Campaign.*



**KALPAVRIKSH** is a Delhi-based environmental action group. Started in 1979 by students and young professionals as a response to the growing ecological crisis faced by Delhi, Kalpavriksh now works on several fronts: environmental education and awareness, research and investigation, direct action and lobbying, and litigation. It sees environmental problems as emanating from unequal social structures and exploitative attitudes towards nature, and believes that a country can develop meaningfully only if ecological sustainability and social equity are guaranteed. Though based in Delhi, a substantial part of Kalpavriksh's work is outside. It was the first group to sound a nation-wide alert about the potential environmental and social destruction by the Narmada Valley Development Project. It continues to be involved with the Narmada Bachao Andolan and other groups who have raised issues centring around questions of environment and development.

**ORIJI SEN** studied graphic design at the National Institute of Design, Ahmedabad. Although he's been drawing his own comic books ever since he started collecting Tintin comics at age 12, this is the first time he's actually managed to complete one. Along with his wife Gurpreet, he runs 'People Tree' — an environment shop — and also works as a freelance designer in Delhi.



**KALPAVRIKSH**  
C-17/A MUNIRKA,  
NEW DELHI 110 067  
(mailing address only)





Rewapur  
Center of weaving  
crafts and home of  
the famous Rewapuri  
sarees.

Mehran-ki-  
Tuti  
Resettlement colony  
built to house some of the  
dam oustees from Manigam.  
Few of the people who had  
moved in soon returned to their  
village because they ran into  
trouble over the use of  
village common lands with  
the non-tribal villagers of  
Mehran-ki-tuti

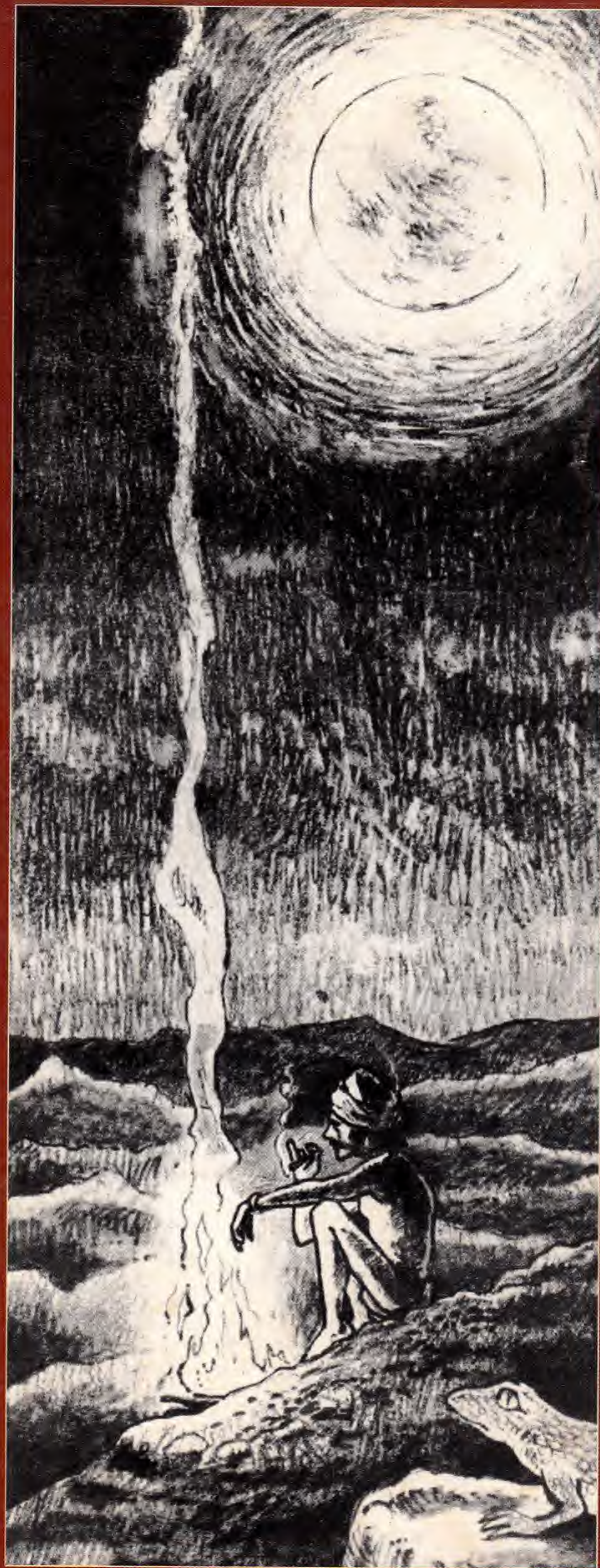
Manigam  
Where the people of  
Rewa valley pledged  
never to desert their  
lands and  
waters

Rewa Sagar  
dam under  
construction

...ama'  
...y it  
...the Rewa  
...her source at  
...she meets the  
...part from other  
...around the natural  
...between the people, the creatures  
...grow along Rewa's life-giving  
stream

main road





R\$ 50.00